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BUDDHISM
AND
HUMANISM

Proceedings of the XXI
nternational Buddhist Conference, Nalanda

December 9th & 10th, 1996

Editors

Ven. Abiko Ken-Etsu
Dipak Kumar Barua

NAVA NALANDA MAHAVIHARA, NALANDA
ATIONAL BUDDHIST BROTHERHOOD ASSOCIATION
INDOSAN NIPPONJI (Japanese Temple)
Bodh-Gaya

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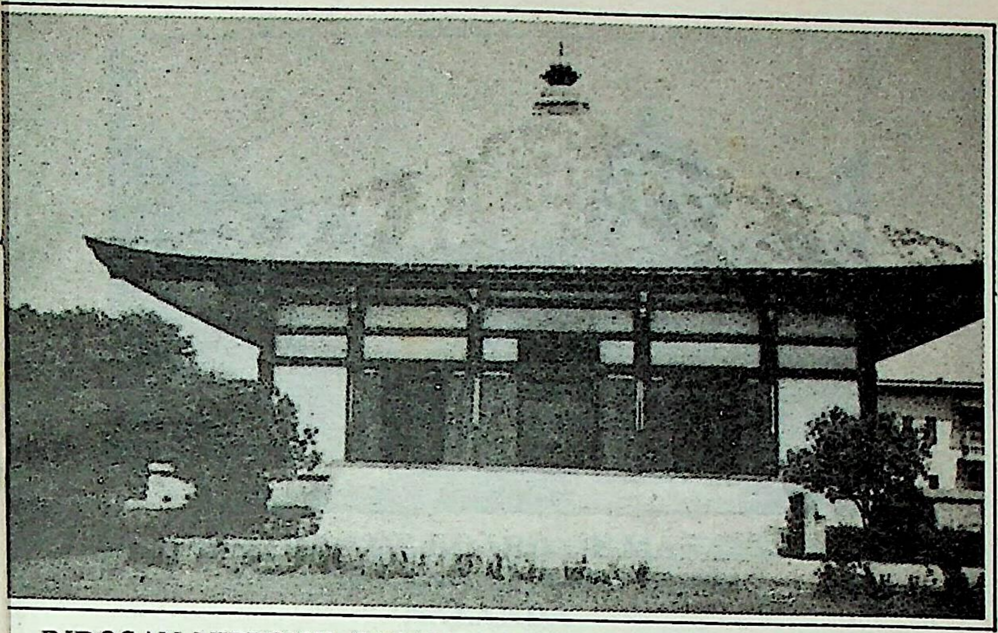

INDOSAN NIPPONJI (JAPANESE TEMPLE), BODH-GAYA

oard of I.B.B.A.and the Indosan Nipponji (Japanese Temple), Bodh-Gaya

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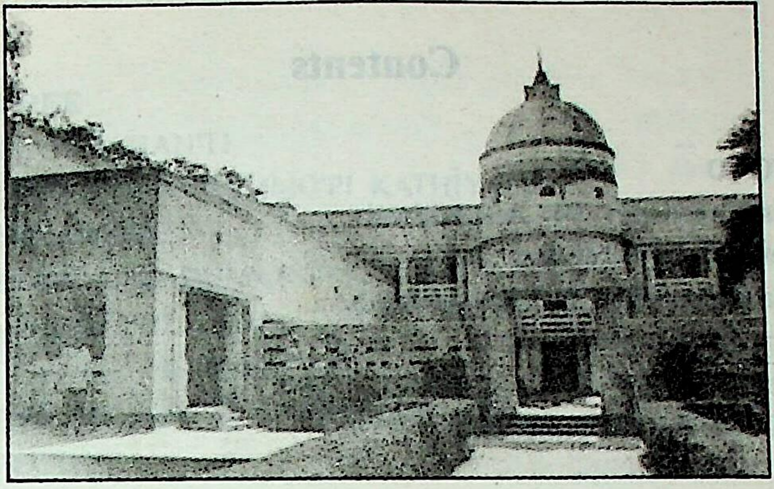

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To Respected Dandiswami
Vimalanand Saraswatijee
with regards.
R. Panth
15/10/01

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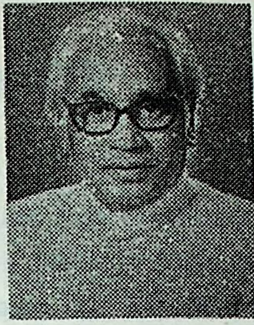

FOREWORD

It is a matter of great pleasure to introduce the proceedings of the XXI International Buddhist Conference organised under the auspices of Nava Nalanda Mahavihara in collaboration with the International Buddhist Brotherhood Association, Bodh Gaya and Tokyo (Japan) on December 9-10, 1996 at the campus of Nava Nalanda Mahavihara with the focal theme - "Buddhism and Humanism". It was a happy coincidence that the entire world observed the Human Rights Day on the same day i.e. the December 10, 1996.

The people all over the world are now realising that the world is at the threshold of self destruction through nuclear holocaust and the methods of chemical and biological warfare can eliminate life from the surface of the earth. Therefore, the need of Buddha's message of compassion and peace today is more than ever before. The contribution of Buddhism lies in the form of compassion for all living being, equality of man and principles of non-violence and also in the rational approach in solving human problems. Today, what we are trying to achieve through the Human Rights Movement can, perhaps be achieved better by following the philosophy and teachings of Lord Buddha. By following the path shown by Lord Buddha, India, in collaboration with Buddhist countries of South East Asia, can play a great role in the promotion of peace and harmony in the world.

Proceedings of the Conference on Buddhism and Humanism represent a rich collection of articles presented by the scholars which will be of great utility for the persons who could not attend the Conference.

ARKidwai.

(A.R. KIDWAI)
Governor of Bihar

INSTEAD OF AN EDITORIAL

Like the perseverance that constitutes our core competence, Pali and Buddhism, we in the Nava Nalanda Mahavihara and International Buddhist Brotherhood Association keep our feet firm on the ground while steadfastly pursuing our dream and vision evolving as a human cooperation for the future of the Mahavihara which is to become India's Number One institute for Pali and Buddhism, and among the best in the world. We at Nalanda earlier had a pride of place as one of the distinguished academic centres in the world. We are growing and growing continuously. From our achievements of the past rise our aspirations for the future, aspirations backed by detailed academic plans and scholars and teachers inspired to work as a family and team. With this end in view we organised for the first time at Nalanda under the joint collaboration of the Nava Nalanda Mahavihara and International Buddhist Brotherhood Associations on December 09 and 10, 1996 the XXI International Buddhist Conference 1996 in the holy campus of the Mahavihara and now we are to submit to the reading public this publication which contains some of the papers received for and read at the inaugural and three academic sessions of the Conference. Indeed it was a great venture to organise an international conference at a remote place like Nalanda where urban facilities and accommodation for the participants were hardly available. Hence the scholars who came from far and near had to be accommodated in the Government Tourist Bungalows at Rajgir, about 15 kilometers from the venue of the Conference. The Organisers with the help of a few staff-members did their best with much enthusiasm by taking account of everything in details from the inception to the publication of the Proceedings. All the papers received could not be presented in the Conference due to shortage of time. But the Organisers had accepted all the papers and had taken as read. Some of those papers were selected for publication by the Editorial Board.

We sincerely believe that this moderate anthology would be able to present the views of the scholars who came over to Nalanda from distant places only in quest of knowledge to revive the glory of ancient Nalanda. We extend our heartfelt gratitude and thanks to each and one who took great pains to participate in this historic conference.

For convenience of the readers the present publication has been divided into three parts, viz. Part One contains the Foreword, Editorial Note and brief information about the Nava Nalanda Mahavihara and International Buddhist Brotherhood Association; Part Two consists of some addresses delivered in Inauguration Ceremony and Report on the Conference, and Part Three includes some select papers in English and Hindi. The opinions expressed in these papers are of the writers. The Editorial Board is not responsible for any individual observation, although it admits that each of these papers unfolds new horizon of human knowledge on the topic.

Nalanda
August 15,1997

Ven.Ken-Etsu Abiko
Dipak Kumar Barua
Editors

NAVA NALANDA MAHAVIHARA : A BRIEF SURVEY

The place called Nalanda situated about 95 kms. to the south-east of Patna, the metropolis of the State of Bihar, has a glorious past. It is hallowed by the memories of Buddha and his two chief disciples, Sāriputra and Maudgalyāyana. Lord Mahavira also visited Nalanda off and on. In course of time a Vihara or Buddhist monastery was established here for the monks who used to visit the place for a short while. Gradually this small monastic abode turned into an academic institution of international repute under the royal patronage of the Guptas. The King Harsavardhana of Kanauj and King Yarovarmodeva of Central India also lavished their royal bounties on the Nālandā Mahāvihāra. The latter was a great admirer of the most illustrious of the Chinese Travellers, Hiuen-Tsang, who studied here for about six years. The cultural legacy of Nalanda was lastly taken over by the Pala Kings of Eastern India, who promoted it for several centuries.

Hence Nalanda with its rich legacy has been able to achieve a great success in enriching and disseminating Indian Culture, especially Buddhist ideology in the Asian countries like Tibet, China, Mongolia, Korea, Japan, Bhutan, Bangladesh, Myanmar, Sri Lanka, Thailand, Combodia, Laos, Vietnam. Even at present, the very name of Nalanda is a living source of inspiration in those countries, since they are concious of the contributions of Nalanda towards the growth and development of their culture, literature, and spiritual heritage, and they are anxious to see Nalanda once more restored to its pristine glory.

In India too, when nationalism became the leading force for freedom, attempts were being made to uphold everything Indian, whether of the past or of the present. The Nava Nalanda Mahavihara is the outcome of that very endeavour. It so happened that its Founder-Director Ven. Bhikshu Jagdish Kashyap, who had shifted his place of activity from Banaras Hindu University, Varanasi, to Nalanda, had started teaching Pali in the local Nalanda College, Biharsharif, at the undergraduate level. It was just a coincidence that Ven.Kashyap was included in the entourage of His Excellency Dr. Rajendra Prasad, the First developmental schemes and their execution, the Government of Bihar granted it autonomy by its Resolution No.574 dated. April 30, 1981.

However, considering the glorious past, the esteem and reverence the place still commands from the Asian countries, immense possibilities of developing it into an institution of international importance and its future role as the Ambassador of peace and harmony to the countries of Asia, the Government of Bihar decided to hand it over to the Government of India by its Resolution No 996 dated December 4, 1990. This proposal is getting gradually materialised as the Department of Culture, Ministry of Human Resources Development, Government of India took over it with full financial liabilities from February 25, 1994. Now the Mahavihara is a registered society under the Society Registration Act XXI, 1860 to fulfill the prescribed aims and objects.

The Mahavihara is affiliated to Magadh University, Bodh Gaya, few M.A., Ph.D. and D.Litt. Degrees in Pali, Philosophy and Ancient Indian & Asian Studies and to Kameshwar Singh Darbhanga Sanskrit University, Darbhanga for Acharya degree in Pali.

The following courses are pursued at present at the Nava Nalanda Mahavihara, Nalanda :

(a) **Certificate course in Pali :** This course is of one year duration. The Mahavihara conducts the final examination by the end of the session.

(b) **Diploma course in Pali :** This course is also of one year duration. The Mahavihara conducts the final examination by the end of the session.

(c) **Acharya course in Pali :** Acharya course in Pali is the two year duration and it consists of eight papers, each carrying 100 marks. At the end of the second year, the students are sent up for the Acharya examination in Pali of the Kameshwar Singh Darbhanga Sanskrit University, Darbhanga and the University awards the degree of 'Pālyāchārya' to the successful candidates.

(d) Besides, the Mahavihara provides facilities for teaching Sanskrit, Hindi, Chinese, Japanese and Tibetan and English to its post-graduate students.

(e) **M.A. course in Pali, Philosophy and Ancient Indian and Asian Studies:** As already mentioned, the Mahavihara follows the rules of Magadh

University, Bodh Gaya. The M.A. course in any subjects of two year duration and consists of eight papers, each carrying 100 marks.

ADMISSION TO

(a) **Certificate course in Pali :** A candidate who has passed 10 + 2 i.e. I.A. or Higher Secondary or any other equivalent ecolesiastical examination from a recognised Board/Council in India or abroad is eligible for admission in this course after qualifying in the Admission/Proficiency Test arranged by the Mahavihara.

(b) **Diploma course in Pali :** A candidate who has passed the certificate course in Pali of the Mahavihara or a candidate possessing an equivalent Indian oriental degree in Pali or any other equivalent oriental degree in Pali from countries like Sri Lanka, Myanmar, Thailand, Cambodia, Laos, Vietnam, Bangladesh etc. will be eligible for admission in this course after qualifying in the Admission/Proficiency Test arranged by the Mahāvihāra.

(c) **Acharya in Pali :** A candidate possessing the Diploma of the Nava Nalanda Mahāvihāra, Nalanda, or B.A. with Pali as one of his subjects from any Indian or foreign University or possessing the degree of Pandit Parikkha in Pali of Sri Lanka or Pathamagyi Examination in Pali of Myanmar or Pali Grade III of the Pali Examination Bureau of the Thai Sangha or Mahapatiyatti Uttamavijja of Buddhika Vityalaya of Combodia or Sanskrit Acharya of K.S.D.Sanskrit University, Darbhanga, or Visarada of West Bengal or Upadhi of Assam Sanskrit Association or Upadhi of Bangladesh in any of the Pali Tipitakas or any equivalent oriental degree of recognised Board/Association/Council/University is eligible for admission in this course after qualifying in the Admission/Proficiency Test conducted by the Mahāvihāra.

(d) **M.A. in Pali, Philosophy and Ancient Indian & Asian Studies :** A candidate possessing Acharya degree in Pali of K.S.D. Sanskrit University, Darbhanga, or B.A. (Hons.) degree in Pali from an Indian or foreign University is eligible for admission to M.A. course in Pali.

Similarly, candidates possessing B.A.(Hons.) degree in Philosophy and B.A.(Hons.) degree in Ancient Indian and Asian Studies or Ancient Indian

History and Culture from an Indian or foreign University are eligible for admission to M.A. course in Philosophy and Ancient Indian and Asian Studies respectively.

The eligible applicants will also have to qualify in the Admission/Proficiency Test conducted by the Mahāvihāra.

Graduate of foreign Universities, before seeking admission,should ascertain whether the degree which they possess is equivalent to the prescribed qualification for admission in that particular course.

(e) **Admission for Ph.D. and D.Litt. degrees** : A candidate must possess at least second class M.A. degree with at least 50% marks of an Indian University or equivalent degree of any recognised foreign University in the relevant subject. Subject or topic taken up for research must be based on some branches of Pali, Buddhistic Studies, Ancient Indian History & Culture, Philosophy, Ancient History of South-East Asian countries. A synopsis of the topic duly approved by the proposed supervisor should be attached with the application for admission. The candidates seeking admission for Ph.D. degree will also have to qualify in the Admission/Proficiency test conducted by the Mahāvihāra.

A candidate seeking admission of the D.Litt. degree must posses Ph.D. degree in the discipline he wants to carry on research work. However, a candidate seeking admission for D.Litt. degree need not appear in any Admission Test, but he/she will have to pass the viva-voce test to be arranged by the Mahāvihāra.

ACADEMIC CALENDAR

The normal working hours of the Mahāvihāra are from 10.30 a.m. to 4.30 p.m. from July to March 31 and from 7.30 a.m. to 11.30 a.m. from April 1 to May 14. Classes are of one hour duration, i.e. 60 minutes. The teaching department have summer Recess of 45 days i.e. from May 15 to June 30 and Autumn Recess 15 days in September/October. However, the administrative departments avail of the prescribed holidays.

RESEARCH AND PUBLICATION

The subjects of research and publication of the Mahavihara are Pali Language and literature, Buddhist philosophy, cultural, social and religious history of Buddhist countries of South-East Asia and any other topic having a bias towards Buddhism or Buddhist learning.

Up till now more than 75 research scholars, both Indian and foreigner, have successfully completed their thesis for Ph.D. and D.Litt. Degrees. Worthy of mention among the foreign research scholars are Rev.Thich-Minh-Chau and Thich-Huyen-Vi of South Vietnam whose thesis have already been published. At present nearly a dozen research scholars are engaged in the preparation of their thesis on different topics of Buddhism. under the supervision of the teachers of the Mahāvihāra for their Ph.D. Degree.

So far as publication is concerned, the Mahāvihāra published the entire Pali Tipitaka in 41 volumes in Devanagari Script for the first time under the General Editorship of Late Ven. Bhikshu Jagdish Kashyap, the Founder-Director of the Mahāvihāra. Besides, four *Nava Nālandā Mahāvihāra Research Volumes Nālandā:Past & Present*, *Homage to Bhikkhu J. Kashyap*, *Mahavasṁsaṭika*, *A catalogue of the Lhasa Edition of Bkah-Hgyur of Tibetan Tripitaka Vol I*, *Proceedings of the Second Conference of the International Association of Buddhist Studies* (Wisconsin, U.S.A.), *Sasabavamso* and about 30 volumes of the Pali *Atthakathās* for the first time in Devanagari Script are the valuable publications of the Mahāvihāra.

The library of the Mahāvihāra at present possesses 36,472 entries including 160 MSS.

The library of the Mahāvihāra was enriched both in quantity and quality in a very short period as it got an opportunity to purchase personal libraries

(i) of late Rash Bihari Mukherjee, a landlord of Uttarpara, Hooghly, West Bengal, and

(ii) of Prof.(Dr.) Nalinaksh Datta, former University Professor and Head of the Department of Pali, University of Calcutta.

The personal library of Prof. (Dr.) K. Venkat Ramman, Director, Champa Bhavan, Santiniketan, West Bengal was donated to the Mahavihara.

The books of the Wheat Loan Collection obtained as donation through the good office of the Government of the U.S.A. are not less important as consisted of, besides valuable dictionaries, encyclopaedias, cyclopaedias, journals and other reference books, a good collection of premier books on modern thought, i.e. books on psychology, mataphysics, ethics, logic,sociology, cultural anthropology etc.

The Buddhist countries were also not less enthusiastic in this pious work. The countries like Myanmar (Burma), Sri Lanka (Ceylon), Thailand and Kampuchia (Combodia), making available a complete set of the Pali Tripitaka published in their respective scripts, presented the Atthakathās on them and other miscellaneous works to the Mahāvihāra. The books donated by Japan and South Korea also gave a new dimension to the library of the Mahāvihāra. Besides, a complete set of the Chinese Tripitaka and other miscellaneous works presented by the Peoples' Republic of China, a complete set of Kanjur and Tamjur donated by His Holiness the Dalai Lama of Tibet, a complete set of the Tibetan Tripitaka (Peking edition) with its catalogue, Derge and Lhasa editions of Kanjur and Derge as well as a Nar-thang editions of Tanjur are the invaluable treasurers of the library of the Mahāvihāra.

With a view to keeping the knowldege of research fresh and up to date the library of the Mahāvihāra has been subscribing, since its very inception, research journals and periodicals of repute related to indology in general and Buddhist learning in particular, both Indian and foreign.

From time to time, Nava Nalanda Mahāvihāra confers the degree of VIDYA VARIDHI Honoris Causa to eminent scholars and social workers who have devoted their lives to the cause of Pali and Buddhist studies and culture.

The Mahāvihāra conferred the degree of Vidya Varidhi to His Highness

Prince Vongsavong of Laos in its first convocation held on 1966. This was in fact, done at the instance of the Government of India in accordance with the desire of the Prince himself who preferred the degree of Nalanda. Since then the Mahāvihāra has convened 13 such convocations, the last in the year 1983. The number of great personalities honoured so far is 52.

The Mahāvihāra also organises Seminars and Conferences from time to time. An Inter-University Debate was organised on the eve of the 2500 Buddha Jayanti in 1956. An Asian Seminar on Pali Studies was held in 1967 during the time of Ven. Bhikkhu Jagdish Kashyap as its Director. A meditation camp was organised at the Mahāvihāra when Dr. N. Tatia was its Director. It was attended by persons devoted to meditation from all over the country and abroad. The Silver Jubilee Celebration was performed with due pomp and grandeur in 1976. The second Conference of the International Association of Buddhist Studies (Wisconsin, U.S.A.) was organised by the Mahāvihāra from January 17 to 19 in 1980. Ven. Bhikshu Jagdish Kashyap Memorial Lectures, which commenced in the year 1980, is being organised every year in the month of May, preferably on 2nd, the birth anniversary of the Founder-Director Late Ven Bhikshu Jagdish Kashyap. The XXI International Buddhist Conference was organised by the Mahāvihāra in collaboration with the International Budhist Brotherhood Association, Bodh Gaya on December 9 and 10, 1996.

Apart from these every year seminars and symposiums are organised on different aspects of Pali and Buddhism by the Mahāvihāra on the occasions of Buddha Jayanti, Ven. Bhikshu Jagdish Kashyap's birth day, Tagore's birth anniversary. In these seminars students especially foreign ones are encouraged to present their papers. The Water Sprinkle Ceremony of Myanmar was also observed by the students and teachers of the Mahāvihāra in 1977.

The plan of the Mahāvihāra is to revamp and tone up the existing courses of study and to develop infrastructural facilities so that academic activities like teaching, research and publication may be carried on smoothly. The developmental work in the campus and in the residential complex are going on. The Mahāvihāra is to be inegrated with Hsuan Tsang Memorial Hall and to be developed on the pattern of a University, while the Mahavihara will maintain its present character, the Memorial Hall will be developed into another campus.

The reprinting of the complete set of the Pali Tipitaka in the Devanagari script is under process. No Hindi translations of the complete set of the Tipitaka has been done till today. There is a plan to undertake the project of translating the complete set of the Pali Tipitaka into Hindi. A good number of the Pali Atthakathās on the Pali Tipitaka have already been published by the Mahāvihāra in Devanagari script and some of the rest are is process and accrodingly will come out soon.

All these plans cannot materialise unless there is enough accomodation to work and necessary infrastructural facilities are available. It is envisaged to prepare a blue print for constructing new faculty building, library building with computer facilities, administrative building, hospital, auditorium, sports complex and staff quarters in the coming years.

The Activities of the International Buddhist Brotherhood Association

Prof. Dr. Artsa Tulku,
Secretary, I.B.C.

KOKUSAI BUKKYO KORYU KYOKAI (International Buddhist Brotherhood) was founded by virtuous Buddhist sects in the whole of Japan and has been approved by the Japanese Government. The registered office of the Association is at 5-24-53 Nakamegure, Meguro-ku, Tokyo (Japan); Rev. S. Iwaya, who was a renowned priest in Japan, was the first President of the International Buddhist Brotherhood Association.

It is this Association which finally gave shape to the Japanese temple project in Bodhgaya, Bihar, and undertook, as its first objective, the building of a Japanese Temple at the sacred place where Lord Buddha attained enlightenment. As the first step of the project, the International Buddhist House at Bodhgaya was completed in February 1970. The Japanese Temple, which formed the second step on the project, was completed in November 1973, and was formally inaugurated by His Excellency V.V.Giri, the then President of India, in December 1973.

Having achieved its initial objective of building the Japanese Temple and the International Buddhist House, the IBBA has been trying to carry out its other objectives :

1. to provide facilities for Japanese Buddhists to come and learn the teachings of Lord Buddha to strengthen their belief in Buddhism;
2. to facilitate international understanding, the exchange of cultural ideas of Japan and India, and arranging discourses for the enlightenment of the world Buddhists;
3. to work for world peace and human happiness by studying and sincerely following the teachings of Buddhism, realizing its significance in the material as well as spiritual aspects of life.

The IBBA has steadily pursued its aims formulated at its very beginning. The first International Buddhist Conference was held in December 1975, has now become a recurring annual conference, growing in scope and significance with each year. Further, the Japanese Temple at Bodhgaya has offered facilities to students and practitioners of Buddhism from all over the world, ~~and made~~ instruction available to those interested in Zen meditation. The International Buddhist House attached to the Temple can accommodate in reasonable comfort about 70 people. There is also a library which is gradualy being built up for the use of those studying Buddhism.

As the third step of the project, the construction of the kindergarten attached to the Japanese Temple was begun. On 8 December, 1975, was held the Ground Breaking Ceremony of Bodaiju Gakuen (Bodhi Tree Kindergarten), a gift from All Japan Nursery and Kindergarten Association to Indian Children. The building was completed in February 1977. Though the school was formally inaugurated only on 8 December 1977, it started functioning from 15 September, 1977, on a trial basis. Forty children were admitted to start wotj./roprotu being given to children from backward classes who have been along denied opportunities for education. In 1979, the third year of its run, the strength of children increased upto 50. The total strength of the children in school is expected to be 120.

Children of three years and six months to 4 years get admitted through medical examination and psychological test. At the age of 6 years, they pass Kindergarten for Primary Education. As a result of this almost all local the backward and scheduled caste children for whom education is not normally within their reach, Join Primary School after passing Kindergarten and regularise their academic career. The usual timing of Kindergarten is 9.30 to 1.30 p.m., but during the summer and the winter it changes accordingly.

This experimental institution which is perhaps the first Buddhist Nursery in India, aims at developing mode of preschool education which while seeking to inculcate in the children all the basic values of living, will be related practically to the actualities of the rural community in Bodhgaya.

In addition to the measures taken to improve the academic opportunities in Bodhgaya the third step on the Jpanese Temple project aims at widening the scope of the present Temple medical services made available to the local people, by building a dispensary which will be run on a regular basis with staff and equipment complete.

With this motivation we have organised twenty conferences till date, yet with different themes. The most of the themes were related to the relevance of Buddhism in the modern society directly or indirectly. All the sessions of the Conferences were successfully carried. The credit of the success of the past sessions of the Conferences goes to the participants who seriously devoted to prepare their respective articles and taking initial steps to participate in the Conferences regularly without any hesitation and thinking of their own convenience. It is not forgettable that the Japanese Temple which now constitutes the main centre of Buddhist literary revival in India of which the moving spirit is Ven. Kyoshun Kawai, President of the International Buddhist Brotherhood Association, Japan, and its Board of Directors to Maintain the tradition, under whose benevolent guidance and patronage the International Buddhist Conference has achieved recognition throughout the world and there is no doubt that it will be extended in coming future years. Due to my long experience I have the confidence that we shall be able to receive your response and cooperation in the future.

PART - II

Inauguration Address

Ven.KAWAI Kyosun
President, International Buddhist
Brotherhood Association,Tokyo.

It is a great pleasure that we are holding a Buddhist Conference with the joint effort of Nava Nalanda Mahavihara and International Buddhist Brotherhood Association. I am thankful to the Governor of Bihar Dr. Kidwai for his sincere collaboration and cooperation.

In ancient days, it was Hüieng Sang, the traveller, who achieved success in promoting Buddhism to the whole of East Asia, in those days. I would like you to know that Nalanda University has been the oldest of all universities of the world, and here came the students to attain knowledge through Buddhism and spread it throughout Asia.

Today, again we gather here, to discuss and gain knowledge from each other. The theme is Buddhism and Humanism. I wish success for all participant of this seminar.

With the end of the IInd world war, the grabbing habit of land has vanished. It is an old theory now to capture others land and force the people to be a slave of victor. But the strife of religion, race and politics have not yet ended. Inspite, it is increasing every day. They are becoming dogmatic day by day. We see this hatred and aggressiveness in Israel, Bosnia and Chechen. Nuclear Bombs and missiles are used for elimination of a country, a race, and the world. Now the question is how to protect and prevent it ?

In my opinion, first thing we need is to separate the politics from religion.

A developed country has suceeded in this and they enjoy the peace and harmony. But undeveloped or developing countries has yet to realise the gravity of this modern catastrophe. To avoid this catastrophe which will engulf them all, we need the re-spread of Buddha's teachings. 'Panchsheel', the five essential morals and Eight Paths have to become the first rule and law of every government and people.

This makes us discrete and humane. Buddha's first teaching is to be humane. Humanism is the other name of Buddhism. The only way to peaceful world, the only path to happiness lies in true religion which Lord Buddha gave to us. Love, not hatred; peace, not war; cooperation and coexistance, not the aggressiveness, only can eliminate the undesirable elements of a society and a country.

I am much obliged and thanful to Dr. Kidwai for giving me this opportunity to endeavour for creation of humanitarian society everywhere.

I pray to Lord Buddha to bless us with peace, harmony and humanism as soon as possible.

नम: बुध्य NAMO BUDDAYA
धन्यवाद Dhanyabad.

WELCOME ADDRESS

Dipak Kumar Barua
Director
Nava Nalanda Mahavihara

On behalf of the International Buddhist Brotherhood Association and the Nava Nālandā Mahāvihāra, I welcome, you all in this sunny winter morning of December 09, 1996 to the historic XXIst International Buddhist Conference on "Buddhism and Humanism" convened at Nalanda, a great seat of learning.

The very name 'Nālandā' inspires the students, academicians and the general public at large since in the past, the Nālandā Mahāvihāra at Nālandā became a celebrated centre which attracted students and scholars from India and abroad. James Fergusson remarks: "What Cluny and Clairvaux were to France in the Middle Age, Nālandā was to Central India, the depository of all true learning, and the foundation from which it spread over all the other Buddhist lands"

Lives of great monk-scholar who once glorified the Nālandā Mahāvihāra remind us that we can make our lives sublime and meaningful departing behind us footprints on the sands of time. These monk- scholars were eternally searching for that elusive answer to all those unresolved dilemmas of higher philosophy as also human relationship. Hence considering the significance of this place an institute called the Nava Nālandā Mahāvihāra just near the ruins of the ancient Mahāvihāra was established by the Government of Bihar with the enthusiastic initiative from Ven. Bhikkhu Jagadish Kashyap in 1951 for the promotion of higher studies in Pali and Buddhist Studies. But for its further development as an international centre of learning, the Government of Bihar handed over the administrative and financial control of it to the Departmentof Culture under the Ministry of Human Resource Development,Government of India, in 1994, which is now planning under the Chairmanship of His Excellency the Governor of Bihar Dr.A.R. Kidwai, to materialise some ambitions programmes for its advancement along with the "Hiuen-Tsang Memorial Hall"- a legacy of friendship between India and China at Nalanda.

The Nava Nālandā Mahāvihāra stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and search for onward march of the human race. I can assure you that this temple of learning will never be a home of narrow bigotry and petty objectives. There lies the ray of hope for the humanity.

So, on this most auspicious day, I am fortunate enough to be here and to share the glorious past and prosperous future of Nālandā as the district administration is now celebrating the XXVth anniversary of the establishment of the District of Nālandā.

I admit that the people of Japan have contributed much towards the spiritual and material advancement of India since this academic Conference reveals that both these two countries may undertake collaborative programmes for the promotion of Pali and Buddhist Studies.

In this august forum I must acknowledge the contributions of every member of the International Buddhist Brotherhood Association and the Mahāvihāra family towards creating this conference a near success story. And yes, we are grateful, to the Government of Bihar and to the Government of India for their whole-hearted Co-operation and support towards the development of the Mahāvihāra, to all members of the staff of the Central Public Works Department of the Government of India who have worked hard day and night for the beautification of the Mahāvihāra campus and Hiuen-Tsang Memorial Hall, to the District Administration headed by the District Magistrate and Superintendent of Police for administrative assistances, to the journalists representing electronic and print media for wide coverage of this Conference during the last few days and to the people of Nalanda who take personal interest for the development and protection of the Nava Nālandā Mahāvihāra.

We are sincerely trying to make your stay with us pleasant and comfortable and fervently believe that you will forgive us for many of our short comings.

I like to inform that the President of the International Buddhist

Brotherhood Association Ven. Kawai donated yesterday a large amount for the publication of Buddhist texts. I wish you all welcome it.

With these few words Venerable monks, learned academicians and scholars, sympathetic ladies and gentlemen and every inhabitant of the District of Nālandā, I again welcome you all to this feast of knowledge in the international gathering of scholars and seek co-operation from each of you. We know well that you have stood by us through trying and resting times. Every success rolling on this Conference is a mark of tribute to you all.

Once again thanking you all !

KEY NOTE ADDRESS

The Ancient Route of the Earliest Buddha Images to China

Meiji Yamada
Professor of the Buddhist Studies
Ryukoku University, Japan.

The prevailing thesis about Buddhism's entry into China is that it was transmitted via the Silk Road through the oasis towns of the Taklamakan Desert around the beginning of the common era, and first put down roots in the so-called Central Plain of China located in the central region of the Yellow River. From there Buddhism was carried south around the 3rd century to Nanjing, the capital of the Wu Dynasty (229-80) during the Three Kingdoms period (220-80). That transmission is thought to the first appearance of Buddhism in the Yangtze River or the Long River region. What makes this thesis problematic is that, although Buddhism supposedly spread south of the Yangtze River only in the 3rd century, Buddhist images can be found in graves of this region, and even in ones of Sichuan at the distant headwaters of the Yangtze, dating from around the same time or even earlier.

The Yangtze River region extends from Sichuan in the west to Jiangsu and Zhejiang in the east along China's coast. Grave sites in this region dating from the 2nd to the early 5th century have yielded wall carvings and funerary objects displaying unusual and distinctive images of the Buddha. Some of these artifacts were known previously, but up till now have not been examined as Buddhist icons in the context of Buddhist history. Nonetheless, if the evidence from these imges is tallied against the conventional assumptions about Buddhism's early history in China, a number of curious problems come to the surface.

The oldest surviving Buddhist icons of the Yellow River region include only a few dating from the 4th century - small seated images of the Buddha made of bronze-and the rest dating from the 5th century on. Needless to say, Buddhist images existed in the Central Plain prior to this time, but most have been lost in warfare or persecutions of Buddhism. The earliest icons southern

China around the Yangtze and in Sichuan bear striking differences in both sculptural form and Buddhist representation from those of the Central Plain. One can only conclude that the two styles represent distinct strains of Buddhist iconography transmitted separately to these two regions.

The specific icons found at sites in the Yangtze region which have greatest relevance to this issue are the following :

1. *Images on "Coin-bearing Trees*

Among the funerary objects found in Later and Shu Han period graves (ca.2nd-3rd cent.) in Sichuan, Yunna, Guizhou, and southern Shanxi are bronze models of trees containing branches which bear copper coins, and which have small depictions of the Taoist immortality figure "Queen Mother of the West" (Xiwangmu) nested in them (plate 1).

Appearing on the trunk of these trees, or on ceramic pedestals used to hold them up, are figures of the Buddha (Pl.2, 3).

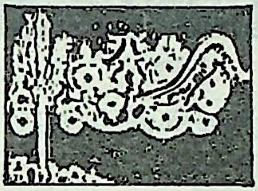

Plate 1. Coin-bearing Tree

Plate 2.

Plate 3.

These images are approximately 6 to 8 centimeters in height, and bear certain standard marks of Buddhist iconography : halo of light, protuberance (usṇīṣa) on the top of the head, vertical lines delineating hair, and mustache. His right hand is held up in the "Have-no-fear" or *abhaya mudra*, and his left one is holding the edge of his robe at chest level. These objects probably express the hope for worldly wealth and possessions even in the next life, symbolized by the copper coins.

2. *Images in Cliff-side Graves*

In the Luoshan region of Sichuan there are many graves located in stone caves dating back to the Later and Shu Han periods (1st-3rd cent.) According to some estimates, there are more than five thousand. Among them, the cliff-side graves at Mahao and Shiziwan contain Buddhist images in bas-relief. They are located on the rock face above the entrance of the corridor leading to the inner mortuary chamber, and in size they are about 38 centimeters tall (Pl.4,5). In iconographic features they resemble the Buddhas found on the "coin-bearing trees" halo of light, *uṣṇīṣa* on the head, folds in the robe, right hand in the *abhaya mudra*, and left hand holding the edge of the robe up.

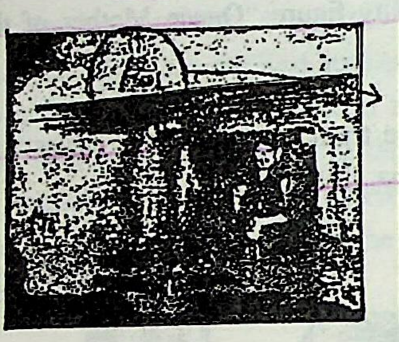

Plate 4.

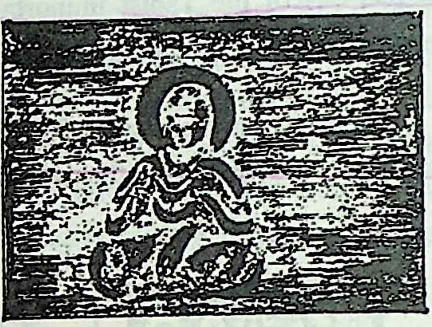

Plate 5.

3. *Images on Spirit Vessels*

Excavations of Wu and Western Jin graves (ca.3rd-4th Cent.) at the lower reaches of the Yangtze River have yielded ceramic funerary vessels known variously as "deity-residing jars" (shentinghu grain containers" (gucang), etc. The original term for them is unknown. There have been no archaeological reports that funerary ashes, bones or other things were deposited in them. In height, they stand about 50 centimeters, and on the lower half of the vessel appear figures of animals and humans. The upper half has a large central mouth with four miniature openings surrounding it, all of which is decorated in the style of a multi-storied palace with figures of humans, animals, and birds displayed around the perimeter (Pl.6)

Among these jars there are some which have, at the edge of the upper palace section, a miniature inscription resting on the back of a turtle. There are at least four instances in which the inscription reads as follows :

"(This Jar) was made in Shining County in Huiji District (present-day Shangyu County in Zhejiang Province). Use this (jar) in funerals, and it will be beneficial to your descendants. They can become government officials and advance to high rank. The number (that will do so) is without limit"(Pl.7).

Plate 6.

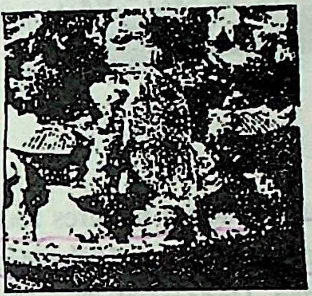

Plate 7.

Also, there is one jar on which the inscription reads :

"Third year of Yongan (260 AD.) (This jar) abounds with good fortune, and is beneficial for becoming a government official of high rank. Among your descendants, there will be many to live long, and there will be no end (to your descendants) for millions of years". Based on these inscriptions, it is clear that such vessels played an important role in funerary ritual. Their efficacy, however, lay primarily in benefiting one's descendants and causing them to flourish, rather than in calming the spirit of the dead.

On the trunk of the jar or in the upper palace section there also frequently appear images of bearded foreigners wearing pointed hats, characteristic of the horse-riding tribes of Central Asia - some performing music, dance, or aerobatics and others kneeling and holding their hands together in a reverential pose. Interspersed among them are images of the Buddha, pressed on the surface or modeled separately and attached (Pl.8).

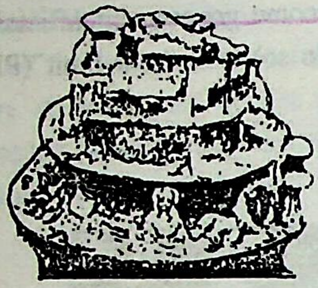
Plate 8

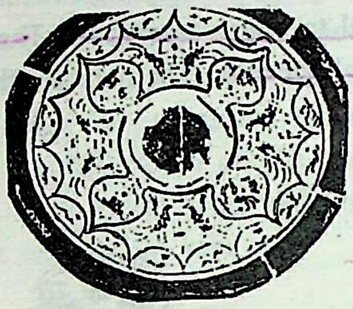
Plate 9.

Standard Buddhist features found in these images include a halo of light, the protuberance (*uṣṇīṣa*) on the head, the lotus sitting position and hands in the meditation *mudra*. Underneath them is a series of inverted triangles creating a lotus flower pedestal, and flanking them are figures of lions facing outward. Other distinct features not found in other images are the depiction of hair using horizontal lines and of the folds in their robe using a series of curved, parallel lines. These images are about 6 to 8 centimeters in height.

In addition, there are other types of funerary objects - e.g. blue-glazed jars and wide-mouth bowls - which bear the same kind of images of the Buddha. These objects are virtually identical to the spirit vessels described above in dating, geographical origin, material composition, and Buddhist iconographic features. They differ only in their design as vessels.

At present, over two hundred ceramic grave objects of this type, including spirit vessels, have come to light. Among them, over forty bear Buddhist images.

4. *Images on Bronze Mirrors*

Bronze mirrors found in 3rd and 4th century graves also display images of the Buddha, as well as of the Taoist immortality figures "Queen Mother of the West" and "King Father of the East" (Dongwangfu). Numerous examples have been discovered in the Yangtze region, principally in Hubei province. But six out of eight examples of the concentric-patterns type and all seven of the triangular-edge type were in fact excavated from ancient burial mounds of 3rd or 4th century in Japan. These objects raise formidable question about the traditional view that Buddhism was first transmitted to Japan in the 6th century. ✓ छठी शत

The Buddhist images appearing on these mirrors are sometimes in a mediative posture with a halo of light, or in other sitting positions (Pl.9) It is difficult to generalize about them at present because there appears to be no set form for these images and they seem to have developed independent of each other.

5. *Other images*

There are some other examples of Buddhist images, but they have differing iconographic forms, and it is difficult to discern what connection they have to one another.

II

These early Buddhist icons were disseminated across the southern region, from Sichuan in the west to the lower reaches of the Yangtze River in the east. It is possible to identify a number of distinctive characteristics common to them. These characteristics are quite different from those of Buddhist images in China's Central Plain to the north.

They include :

1. All these images are found on funerary objects excavated from graves, and hence were closely linked to mortuary customs. Among Buddhist images of the Central Plain, there are no known artifacts linked to mortuary customs prior to the 5th century, not even in literary references.
2. All of them are small in size, and were used as accessories or adornments to objects; hence, they did not function as icons of worship.

3. They emerged in the context of China's cult of immortality, as one figure in its pantheon of immortals, and hence were considered influential in the realm of the afterlife.
4. They had no apparent connection to Buddhist temples or priests. Hence, they were not tied to formal doctrine, but belonged to the folk Buddhism of lay adherents.
5. Examples of them cannot be found after the early 5th century at the latest. Apparently, they disappeared in the south after the transplantation of "orthodox" Buddism from the Central Plain in the north.

The oldest surviving Buddhist images of the Central Plain date only from the 4th or 5th century, but it is fair to assume that antecedents to them in fact existed in the Yellow River region prior to that time. It is difficult to believe that the earlier images bore any of the features described here of those in the south. The existing 4th and 5th century images of the Central Plain apparently developed from these lost prototypes rather than from southern-style images, since no association with mortuary customs can be detected in them. Hence, it would seem that the Buddhist images of the Central Plain were produced from the beginning as objects of worship, not as funerary talismans. One has to assume, by the same token, that these northern prototypes were not the forerunners of early southern iconography. The reason is that it is hard to imagine that Budhist images from the Central Plain, when transplanted to the Yangtze region, would lose completely their original function as icons of worship and would submerge totally in funerary concerns, with which they had no original connection.

The Buddhist images of the Central Plain and those of the Yangtze region are thus distinct from each other both in iconographic peculiarities and in their character as Buddhist icons. It is in fact difficult to find any common link between them. Consequently, the two should be regarded as separate lineages of Buddhist iconography, not as the transmission of Buddhist images from the Yellow River region to the Yangtze, or vice versa. Ultimately, it is impossible to explain the existence of the earliest Buddhist images in the Yangtze region if one does not assume that southern Buddhism and its iconography was independent of the "orthodox" Buddhism that moved south from the Central Plain in the Three Kingdoms period (ca. 220-80).

Although it is true that Buddhist images of the Yangtze region share the features described above, it is nonetheless possible to divide them into three sub-lineages based on their iconographic characteristics :

1. Sichuan Strain *(Coin-bearing Trees and Cliff-side Graves)*
   The prevailing features of images in this strain are the right hand help up in the *abhaya mudra*, the U-shaped fold of the robe between the two arms, the left hand holding the edge of the robe at chest level, etc.
2. *Lower Yangtze Strain (Ceramic Grave Objects, especially Spirit Vessels)*
   Features found in images of this strain (and this strain only) include hands in the meditation *mudra*, lotus flower pedestals made up of a series of inverted triangles, and flanking lions facing outward. Not only are these features missing in other strains, but also there are no examples of lower Yangtze images that lack them. Even the two features of the *mudra* and the pedestal are sufficient evidence for differentiating between the lower Yangtze and the Sichuan strain.
3. *Middle Yangtze Strain (Bronze Mirrors, etc.)*
   If the mirrors found in ancient Japanese burial mounds are included, it would seem that there is no set pattern to the Buddhist images appearing on bronze mirrors. Nonetheless, they clearly differ from the images of both the Sichuan and the lower Yangtze strain.

Even though one may speak of a southern transmission of Buddhism, it is not plausible to lump these three strains together as a single lineage. The southern transmission is clearly distinguishable as a group from the Yellow River transmission, especially considering the five features identified earlier - i.e., associations with mortuary customs, no apparent connection to priests, etc. But even if the problematic bronze mirror group is set aside for the time being, what significance underlies the indisputable differences between the Sichuan strain and that of the lower Yangtze ? It may be that they reflect separate routes of transmission into China. If so, the possible routes they took would include the following :

1. ***Western Route :***
   "A separate type of folk Buddhism widespread among lay believers in India

may have entered China via the so-called Silk Road, skirting the Taklamakan Desert, the path long considered Buddhism's primary route of transmission. Once in China, it could have spread into the Yangtze River region.

2. *Assam-Burma-Yannann Route* :
The Shiji of the 2nd century B.C. contains a report attributed to Zhang Qian (d.113 BC.) that bamboo canes and linen from Sichuan were being transported as far as Afghanistan via India. It is possible that a folk form of lay Buddhism was transmitted to Sichuan via this trade route, which recently has attracted scholars' attention as a "Southwest Silk Road."

3. *Sea Route* :
There are archaeological reports of imported objects discovered in the tomb of a ruler of the sourhern Yue kingdom in the 2nd century BC., located in Guangzhou in Guangdong province, and also in a Han Dynasty tomb located near Hepu in Guangxi province. In addition, discoveries at the site of a 1st-5th century port city known as Qc-èo of the Mekong delta in southern Vietnam have included Roman coins from the 2nd century and standing wooden images of the Buddha over two meters tall, which have not yet been dated. All these objects are testimony to a thriving sea trade with points west i.e., Persia and India - that existed prior to the common era. With this sea trade as a vehicle, a folk Buddhism may have spread to the southern coastal region of China.

The transmission of the southern strains of Buddhism may also have occurred in some combination or variation of these three possibilities, though verification will have to await further study. What should be noted here is that this form of Buddhism could have traveled via the second and third routes, which up to now have not been examined sufficiently.

These latter two routes apparently flourished as major thoroughfares for east-west commerce from prior to the common era. It is not unreasonable to think that merchants engaging in this trade introduced into this region Buddhist images and a folk form of Buddhism strongly tied to funerary practices, one in which they longed for happiness and benefits in this world through almsgiving and veneration, and aspired to birth in the heavens in the next life. Certainly, the

Jātaka literature contains frequent references to merchants and traders who are deeply devoted to the doctrine of *Karma* and its rewards.

Figurines or effigies of foreigners, both in group sets and in individual models, have been found in tombs of the Han Dynasty and later in the Yangtze River region, including Sichuan, and even in Yunnan (Pl.10-11). These figurines resemble the foreigners that appear on spirit vessels alongside images of the Buddha. They have the appearance of Central Asian or horse-riding tribesmen. Emerging evidence suggests that from around the common era these foreigners not only embraced the indigenous folk Buddhism of India but also participated in the east-west trade. The key to understanding Buddhism's early influx into China's Yangtze region may lie in future studies of these obscure foreign merchants.

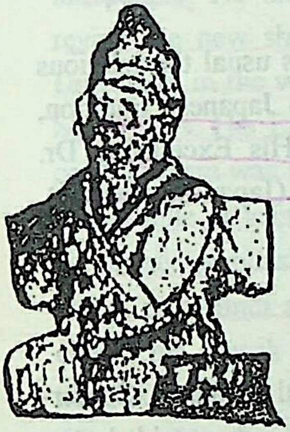

Plate 10.

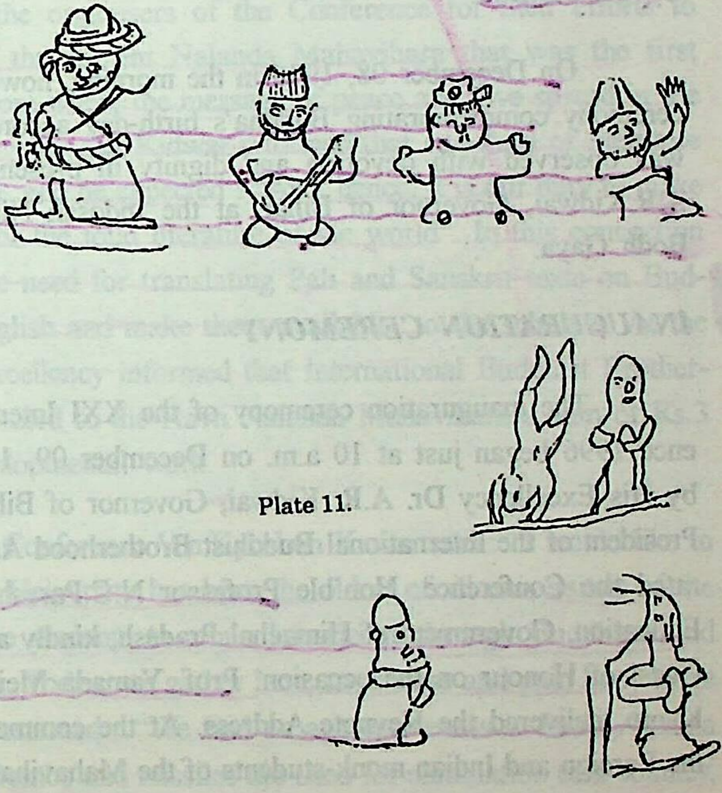

Plate 11.

REPORT OF THE XXI INTERNATIONAL BUDDHIST CONFERENCE 1996.

PROLOGUE

As a result of consultations between His Excellency Dr. A.R.Kidwai, Governor of Bihar and Chancellor of the Nava Nalanda Mahavihara, and Ven. Kyoshun Kawai, President of the International Buddhist Brotherhood Association, Tokyo, the XXI International Buddhist Conference 1996 on the theme BUDDHISM AND HUMANISM was organised under the joint collaboration between the Nava Nalanda Mahavihara, Nalanda, and the International Buddhist Brotherhood Association (IBBA), Bodh Gaya, at Nalanda on December 09 and 10, 1996 instead at Bodh Gaya like the previous twenty conferences, organised by the I.B.B.A.

On December 08, 1996 in the morning, however, as usual the religious ceremony commemorating Buddha's birth-day according to Japanese tradition, was observed with devotion and dignity in presence of His Excellency Dr. A.R.Kidwai, Governor of Bihar, at the Indosan Nipponji (Japanese Temple), Bodh Gaya.

INAUGURATION CEREMONY

The inauguration ceremony of the XXI International Buddhist Conference 1996 began just at 10 a.m. on December 09, 1996. It was presided over by His Excellency Dr. A.R. Kidwai, Governor of Bihar. Ven. Kyoshun Kawai, President of the International Buddhist Brotherhood Association, Tokyo, inaugurated the Conference. Hon'ble Professor N.C.Parashar, Minister-in-Charge of Education, Government of Himachal Pradesh, kindly agreed to be present as the Guest of Honour on the occasion. Prof. Yamada Meiji of Ryukoku University, Kyoto, delivered the Keynote Address. At the commencement of the ceremony the Foreign and Indian monk-students of the Mahavihara offered prayers in front of a statue of Lord Buddha for the weal and welfare of all beings and world peace.

In his presidential address His Excellency Dr.Kidwai, urged the Buddhist countries to put their energy together to promote peace based on compassion and humanism as the whole world is facing the threat of yet another world war. The most significant characteristic of Buddhism, he pointed out, was the humanism in the form of compassion for all living beings, international thinking, equallity of mankind, and most important the message of peace. He said : "We are trying to achieve all these things through human rights today",. of which foundation was laid by Lord Buddha. We further added : " We are engaged in the human rights movement as the world is witnessing violence" and warned that the destructive forces were raising their heads and if endeavours were not made soon to check this tendency, the destruction of mankind was certain. In order to protect the human society and culture, the Governor said that a strong movement should be launched for preventing the world war. He suggested that the future generation should be saved from war and for that it was necessary that there should be a spiritual message so that a foundation of peace could be built up in the minds of the people. He thanked the organisers of the Conference for their efforts to revive the new shape of the ancient Nalanda Mahavihara that was the first University in the world from where the message of peace and love spread in the hoary days. His Excellency Dr.A.R.Kidwai informed that one-third of literature on Buddhism was in India and he expected : "And, hence, it is our duty to make it available at least half of the total literature of the world". In this connection he further emphasised the need for translating Pali and Sanskrit texts on Buddhism into Hindi and English and make them available to the scholars. At the end of his speech His Excellency informed that International Buddhist Brotherhood Association had donated to the Nava Nalanda Mahavihara a sum of Rs.3 (three) lakhs for its developmental work.

Inaugurating the Conference Ven.Kyoshun Kawai said : "I would like to inform you that Nalanda University has been the oldest of all universities of the world, and here came the students to attain knowledge through Buddhism and spread it throughout Asia. Today, we gather here, to discuss and gain knowledge from each other". He questioned : "We find an aggressiveness in Israel, Bosnia and Chenchen. Nuclear Bombs and missiles are used for elimination of a country, a race, and the world. Now the question is how to protect and prevent it ?" He thought : "Buddha's first teaching is to be humane. Humanism is the other name of Buddhism".

Hon'ble Professor N.C.Parashar as the Guest-of-Honour said that it was a matter of great significance that this kind of Conference was being held for the first time here on the glorious past of Bihar. He further added Nalanda, the seat of learning, in fact, had intellectually continued to inspire millions of people for centuries and hoped : "Till now, the degrees from Visva-Bharati, Santiniketan, had been inspiring a lot of people; but a day would sure come when the degrees from this Mahavihara would also inspire many". Considering that Nalanda would get the same status one day which it had in the past, he remarked, its glory would shine outside India very soon. He pointed out that Oxford was a recent phenomenon, but Nalanda is an ancient glory. He appealed to the people to work for the promotion of peace and said that Nalanda became the seat of learning from where scholars from India and abroad tried to spread non-violence.

Professor Yamada Meiji in his Keynote Address said that the Chinese Pilgrim, Hiuen-Tsang, came and stayed at Nalanda 1,300 years ago and introduced before the world the Buddhist images. The title of his learned paper was "The Ancient Route of the Earliest Buddha Images to China".

Hon'ble Maulana Obaidullah Khan Azami, M.P., who was also present on the occasion said : "India is proud of producing figures, like Lord Buddha who showed the whole world a new path and made millions of followers world over. Through His, message, the whole world came in close contact with India and it was Buddha who gave the idea that vexed issues could be solved amicably". The learned speaker further elaborated Buddha's teachings of love and fraternity very much needed today.

Professor Dr. B.P.Sinha, an eminent historian, delivered a scholarly lecture on various aspects of Buddha and Buddhism.

Professor Dr. Dipak Kumar Barua, Director, Nava Nalanda Mahavihara, Nalanda, extended a warm welcome to all guests and participants reminding them that Nalanda has a glorious past; it has promising present and hopeful, future. He sought active cooperation from all concerned for rebuilding this prestigious temple of learning and thanked the authorities of the I.B.B.A for coming forward to assist the Mahavihara.

Proposing the Vote of Thanks Ven.Ken-Etsu Abiko, Director For Cultural Affairs, International Buddhist Brotherhood Association, Tokyo, expressed on behalf of his organisation deep gratitute to His Excellency Dr. A.R.Kidwai, the Governor of Bihar, for kindly allowing to hold the XXI International Buddhist Conference in collaboration with the Nava Nalanda Mahavihara at Nalanda. He also thanked all the members of the teaching and non-teaching staff of the Mahavihara, media persons, district administration, participants, and guests who kindly cooperated for making this Conference successful.

On this occasion the Mahavihara published a booklet entitled *Nava Nalanda Mahavihara : A Sketch* which was formally released by His Excellency Dr. A.R.Kidwai in the Inauguration Ceremony. A Souvenir on *Nalanda : The Immortal Legacy* was also published commemorating the XXI International Buddhist Conference 1996 by the Nava Nalanda Mahavihara and International Buddhist Brotherhood Association containing the *Messages* from His Excellency Dr. A.R. Kidwai, Governor of Bihar and from Ven. Shunjo Tosa, *Presidential Address* by Ven. Kyoshun Kawai, and the following articles, viz. *India, Homeland of the World Buddhists* by Ven. Shundai Kusaka, *On the Opening of the Nalanda Conference* by Ven. Ken-Etsu Abiko, *The Ancient Route of the Earliest Buddha Images to China* by Professor Meiji Yamada, *Nalanda in the Japanese Perspectives* by Ven. Enkan Mitsuhashsi, *Nalanda the Immortal Legacy* by Professor Dipak Kumar Barua, *Nava Nalanda Mahavihara* by Dr. Nand Kishore Prasad, and *The Activities of the International Buddhist Brotherhood Association* by Dr. Artsa Tulku.

A few stalls including one of the Mahavihara for exhibition and sale of the Mahavihara publications and a stall depicting legacy of Buddhism in Bihar of the Department of Tourism, Government of Bihar, were installed on the ground just in front of the auditorium temporarily prepared.

The Inauguration Ceremony continued till 12 noon.

Immediately after the Inauguration the guests and participants were taken to the P.W.D. Dak Bungalow nearby for lunch hosted by His Excellency Dr. A.R.Kidwai.

ACADEMIC SESSIONS

FIRST SESSION

The first Academic Session presided over by Hon'ble Professor N.C.Parashar, Minister-in-charge of Education, Government of Himachal Pradesh, began at 2 p.m. Professor Dr. B.P.Sinha an eminent historian, was the first scholar to deliver a learned speech on the genesis of the Mahabodhi Temple at Bodh-Gaya. Following him Dr. Rana Pratap Singh of the Magadh University, Bodh Gaya, presented a paper highlighting the democratic attitude of Gautama Buddha and admission of women into the Sangha. Professor Dr. Bhagwanjee Ojha of the same University emphasized on 'Buddhism : A Way to Human Perfection.' Professor Dr. Pulin Barua of the University of Burdwan, West Bengal spoke on 'Nalanda as a Centre of Learning and the Role of the Nalanda University Library.' Professor Suniti Kumar Pathak of the Asiatic Society, Calcutta, read a paper on 'Buddhism and Material World Today,' Professor Dr. J.K.Sharma of the Punjab University presented, a paper on 'Buddhist Humanism in Historical Perspective.'

The Chairperson Hon'ble Professor N.C. Parashar concluded the Session summing up the papers read remarked that Buddhism thoughts and practices were still relevant so far as democracy and equal rights to all human beings were concerned.

SECOND SESSION

The Second Academic Session commenced on December 10,1996 at 9.30 a.m. Professor Dr. B.R.Subramanyam, Professor of Nagarjuna University, Andhra Pradesh, acted as the Chairperson. Dr.N.H. Samtani spoke on 'Three Types of Buddha : A Study.' Silence of Buddha. Dr. Ms. Sitaramama of Nagarjuna University presented her paper on 'The Mahayana Concept of the Altruism as gleaned from some of the inscriptions of Abdhradeśa'. Ven.Dhammaviriyo from

New Delhi spoke extempore on Buddhism and Humanism. Dr. Ms. Swati Ganguly of the Asiatic Society, Calcutta, read a paper on Shingon Buddhism : A Quest For Harmony and Humanism'. Dr. R.Isri Arshad presented a paper on 'Buddhism and World Peace'. Dr. Ms. Subhra Barua Pavagadhi of the University of Delhi in her paper revealed 'The Buddhist Way of life'. Dr. Ajai Pratap Singh of the University of Lucknow viewed the theme, i.e. 'Buddhism and Humanism' from the anthropological perspective. Dr. Ms. Bandana Mukhopadhyay, presented a Case Study on 'Human Rights as revealed among the Buddhists of Kinnaur, Lahul and Spitti,' Professor Dr. Swapan Kumar Bhattacharya of the University of Calcutta said that Buddhism as one of the greatest religions of the World stood for human values. He also pointed out Dr. B.R.Ambedkar's contribution towards the promotion of such values from the Buddhist point of view.

The Chairperson Professor Dr. Subramanyam briefly summarised the papers presented by the learned scholars and concluded his speech with a vote of thanks to the participants and audience.

THIRD SESSION

The Third Session began at 11 a.m. on the same day with Professor Dr.Angane Lal, Vice-Chancellor of Dr.Ram Manohar Lohia Avadh University, Faizabad, as its Chairperson. Professor Dr.C.S.Upasak, Former Director, Nava Nalanda Mahavihara, spoke pointing out the relevance of Buddha, Dharma and Sangh for solving the complexities of the modern society through humanistic approach. Dr.Ms.V.Vizialakshmi of the Pondicherry University touched upon 'Buddhism and Humanism with special reference to Modern Hindi Poetry'. Dr. Bimalendra Kumar of the Visva-Bharati University, West Bengal, highlighted some points on 'Buddhism and Humanism'. Ms. Bodhisri Shastri of New Delhi read a paper in Hindi on 'Ārthik tathā sāmājik aparādh : Ek Bauddha drsti', Dr. Hira Paul Gannegi of the University of Delhi presented a paper on 'The Buddhist Legacy of Western Himalayas, during 10-12 Century A.D.'

VALADICTORY SESSION

It is, infact, continuation of the previous session chaired by Ven.Kyoshun Kawai. President of the International Buddhist Brotherhood Association

(C.I.B.B.A.), Tokyo. At the beginning Professor Suniti Kumar Pathak presented summaries of papers submitted to the Conference during two days. Proposing his vote of thanks on behalf of the I.B.B.A. Ven. Ken - Etsu Abiko expressed great satisfaction over the success of the conference at Nalanda and thanked all who worked day and night for the same. Ven. Shunjo Tosa, Secretary-General Senior, International Buddhist Brotherhood Association, Tokyo, also extended his good wishes to all participants who had made possible the Conference completely successful. Professor Dr.Dipak Kumar Barua passionately recalled cooperation and assistance received from the members of the I.B.B.A., staff - both teaching and non-teaching of the Nava Nalanda Mahavihara, learned scholars, district administration, media persons, and the common people who were concerned over the Conference organised at Nalanda. He appealed to the participants to bear with him the inconveniences faced by them during last three days and sincerely hoped that they would response to such invitation in the future also.

And thus came down the curtain of the International Buddhist Conference 1996 arranged at Nalanda.

PART - III

BUDDHASĀSANAN'TI KĀRUṆĪ KADAYĀ-DHAMMO'PI KATHĪYATI

Dr.S.Sasanananda*

Atīte imasmiṃ loke chaṭṭhe khiṭṭhavassasatakapubbe'ti tasamiṃ kāle'va siddhatthagotamo nāma rājaputto nija atīvappiyataṃaputtadāraṃ sirigabhasayantaṃ antimaṃ oloketvā cajitvā ca imasmiṃ manussaloke sabbadukkhata jāti-jarā-byādhi-maraṇadukkhato vimuttiṃ labhituñca ekāyaṃ timirarattiyaṃsaka rājappasadato abhinikkhamitvā chavassāya atthāya anagārika-anagāriyaṃ bhavitvā ca avasese pariyosāne nirañjanā nadiyātī rāṭṭhānato avidūre Uḷuvelāyaṃ ekasmiṃ Bodhirukkhamūle'va nisinno antimajjhānaṃ katvā ca ekāyaṃ Vesākhapuṇṇamāsiyaṃ anuttaraṃ sammāsambodhiṃ pāpuṇī'ti ca.

Tato pacchā so Bhagavā Sammāsam buddho imasmiṃloke sabbadukkhato vimuñcitvā vimutti-sukhaṃsaccikatvā ca Vārāṇasiyaṃ Isipatanamigadāye vasantānaṃ pañcavaggīyānaṃ īsinaṃ sabbappaṭhamaṃ Dhammacakkappavatanasuttaṃ dhammadesanaṃ desesi pakāsesi ca.

Bhagavato ovādadesanā c'evā'ti – "Caratha bhikkave cārikaṃ bahujana hitāya bahujana sukhāya lokānukampāya atthāya hitāya sukhāya devamanussānañca mā ekena dve agamittha desetha bhikkhave dhammaṃ ādikalyāṇaṃ, majjhekalyāṇaṃ, pariyosānakalyāṇaṃ brahmacariyaṃ pakāsetha" cā'ti.

Bhagavatā Sammāsambuddhena kāruṇikalokanāthena pañcacattalisāvassāya atthāya yo dhammo bahūnaṃsabbajanānaṃdesito pakāsito c'eva so dhammo'ti bahujana hitāya bahujana sukhāya lokānukampāya atthāya hitāya sukhāya ca na ca kevalaṃ manussānañca apica pana devānañcāpi. Ayaṃ svākkhāto diṭṭhadhammo amhehi sabbehi jānitabbo jātu ca.

Yo dhammo tena bhagavantena Sammāsambuddhena desito pakāsito c'eva so dhammo'ti saddhamo'pi kathīyati ca ayaṃ saddhammo visesena sīlasucarit'ācāraṃ sabbappathamaṃ sikkhāpetvā patiṭṭhāpito c'evā'ti.

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* Lecturer in Pali and Buddhist Philosophy, Nava, Nalanda Mahavihara, Nalanda.

Amhehi evaṃ diṭṭhan'ti-imasmiṃ pathavīmaṇḍalamanussaloke pañcanitisīlena rakkhitena ācaritena anupālitena vinā ca sabbamanussānaṃ sabbajanānañca majjhe katthaci pi sukhasanti natthi'ti passīyati na ca manusso nirupaddavena sukhena yathāphāsukaṃ nirātaṅkaṃ jivituṃ sakkoti'ti na ca nibbhayatāya vāsaṃ kappeti ca.

Tasmātiha imasmiṃ kāle imasmiṃ manussaloke sukhasantiyā atthāya amhākaṃ accantaṃ payojanan'ti kevalaṃ pañcanīti-pañcasilaṃ yathādhammovādanusārena sādhukamrakkhituṃ ācarituñca. Aññathā ca kevalaṃ manusso visesato dukkho hotī'ti ca imasmiṃ loke vasantena manussena kevalaṃ pañcanītiyā niddiṭṭhapañcasilaṃ gahitabbaṃ rakkhi-tabbaṃ ācaritabbañca yathā pañcasīlovādanusārena sadhukañca.

Seyyathīdaṃ adho likhita-niddiṭṭhovādapañcasīlañca.

1. Pāṇātipātā veramaṇī sikkhāpadaṃ sammādiyāmī'ti ayaṃ attho'tiyatha manusso mā haneyya sabbappāaṇi'ti na ca kho manusso manussaṃ haneyyā'ti apica pana imasmiṃ paṭhavīmaṇḍaloke vasantā sabbe sattā sukhitā bhavantī'ti ayaṃ mettābhāvanā sabbappaṇinaṃ manussena ekantena kātabbā ca. Tasmātiha bhagavantena sammāsambuddhena desit'ovādamettasuttadesanā yathā ca.[1]

(I)

Na ca khuddaṃ samācare kiñci
yena viññupare upavadeyyuṃ
sukhino vā khemino hontu
sabbbe sattā bhavantu sukhitattā.

(II)

Ye keci pana bhūtatthi
tasa vā thavara vā anavasesa,
dīghā vā ye mahantā vā
majjhimā rassakanukathūlā

(III)

Diṭṭhā vā yena adhiṭṭhā
ye ca dūre vasanti avidūre,
bhūtā vā sambhavesi vā
sabbe sattā bhavantu sukhitattā.

(IV)
Na paro paraṃ nikubbetha
natimaññetha katthaci naṃ kiñci,
byārosanā paṭisaññā
naññamaññassa dukkhamiccheya.
(V)
Mātā yathā niyaṃ puttaṃ
ayusa ekaputtamanurakkhe,
evampi sabbabhūtesu
mānasaṃ bhavaye aparimānaṃ
(VI)
Mettañca sabbalokasmiṃ
mānasaṃ bhavaye aparimānaṃ,
uddhaṃ adho ca tiriyañca
asamabadhaṃ averaṃ asapattaṃ.

Tasmātiha vuttamettā - ovādaṃ ācarite rakkhite'va imasmiṃ lokasmiṃ vassantānaṃ sabbamanussānaṃ sabbajanānaṃ majjhe katthacipi yatthatatthasabbatthaṭṭhāne na ca kalaho vivādo tathā ca raṭṭhena raṭṭham yuddhaṃ dehī 'ti sukhena santivasena nibbhayatāya nirupaddavena nirātaṅkañca jīvituṃ sakkotī 'ti yathāphāsukaṃ vāsaṃ kappetica.

2. Adinnadānā veramaṇī sikkhāpadaṃ sammamdiyāmī'ti - ayaṃattho'ti yaṃ taṃ adattaṃ adinnaṃ vatthuñca manusso na gaṇheyyā'ti na ca kho so taṃ adattaṃ adinnaṃ vatthuṃ cereyyā'ti ca. Corena manussena na ca ve adattaṃ adinnaṃ vatthuṃ gahitabbaṃ ca puna ca paraṃ adattaṃ adinnaṃ vatthuṃ manussamhi coramhi gahitamhi ca amhākaṃ manussānaṃ majjhe kalaho vivādo dukkho addhā bhavissanti'ca. Tesmā ca manusso hi avassaṃ nivāritabbo'ti yaṃ kiñci adatta-adinnavatthuṃ gaṇhituṃ coretuñca.

3. Kāmesumicchācārā veramaṇī sikkhāpadaṃ sammādiyāmī'ti - ayaṃ attho'ti āyaṃnīti hi atīva mukhya-gurukappadhānanīti kathīyati ca ayaṃ lokanītiviruddhamethunadhammo manussena hi na kātabbo ca. Na ca manusso paradāraṃ gantva ca kāmesumicchācaraṃ katvā ca lokanītiviruddhasaṃvaso itthiyā sanddhim vāsaṃ kappetī'ti ca na ca aññāyena adhammena tena avassam

paradārakammaṃ kātabbañca. vutta aññayeña adhammena hi metthunadhammo kho virataboo sadā ca. yo kocipi ca tatheva lokanītiviruddhamethunakammaṃ kareyya so hi avassaṃ nirayaṃ upeti.

4. Musāvādā veramaṇi sikkhāpadaṃ sammādiyāmī'ti -ayaṃ attho'ti yathā ca kopi musāvādaṃ na bhaṇeyya. manusseneva musāvāda viratabbā sadā ca. Ayaṃ lokācāro lokanītivohāro ca manussāya atthāya ca manussena hi ca ayam lokācāro ācaritabbo anuyutabbo sadā ca.

Abhutavādī nirayaṃ upeti, yo va'pi katvā na karomuti cāha; ubho'pi te peccasamā bhavanti nihānakammā manujā paratha. (Dhammapadaṃ - 22/306)

5. Surāmeraya majjapamādaṭṭhānā veramanī dikkhāpadaṃ sammādiyāmī'ti āyaṃ attho'ti yathā ca manussena hi nānāppakārasuramereyamajjapamādaṭṭhānā viratabbhā ca na ca etādisappakārasuraṃ pivitabbaṃ sadā ca. Yo kopi ce adhīkatarasuraṃ pivatī'ti atha ca kho so eva acetano aviññanako visaññi samuḷho pamādo addhā bavissatī'ti phalavasena tena hetunā ca so puriso na ca dhammādhammaṃ lokamanussasaddhammaṃkatthacipi bujjituṃ sakkotī'ti esādisa puriso kuppanasīlena pamādadosena duggatāvātthā ca bhavanto duggatiṃ avigacchati jatu ca. Saukhittena visesato'ti Buddhānasāsan'amanusārena evaṃ nissaṃsayaṃ pavuccati'ti yathā ca.

Yo pānam atipātenti musāvādañea bhasati,
loke adinnaṃ ādiyati paradārañca gacchati.
Suramerayapānañea yo naro anuyuñjati,
idhevameso lokasmiṃ mūlaṃ khanati attano.
evaṃ bho purisa, jānāhi pāpadhammā asaññatā,
mā tam lobho adhammo ca ciraṃ dukkhāya randhayyuṃ.
(Dhammapadaṃ - 18/12-14)

Imasmim lokika-lokiya manussajıvane vuttalokanīti saddhammanusārena pañcasīl'ovādanusārena yathālok'ācar'anusārena ca ayaṃ lokanītiviruddha sabbāniditthakammaṃ pañcasīlaṃ ca lokānukampāya atthāya hitāya manussena hi avassaṃ na kattabbam sadā ca.

Saṅkhittena ca idaṃ hi buddhasāsanan'ti kārunikadayādhammo'pi.

kathiyati ca. Buddhasāsanena vinā na ca aññā ca manussāya atthāya hitāya sukhāya ca. Tasmātiha idaṃ pañcasīlaṃ buddhasāsanaṃ yathānubhāvena manussena hi avassaṃ sādhukaṃ rakkhitabbam acaritabbbaṃ annupālitabbaṃ ca yathā :

(4)

Sīlena sugataṃ yanti
sīlena bhogasampadā,
sīlena nibbutiṃ yanti
tasma ca sīlaṃ visodhaye.

Paṭhamavaye paṭhamavayappattapubbe hi bālaka-bālikā dāraka-dārikā sabbasissā ca nija sucaritaṃ nimmāṇāya atthaya ca ādito pāṭhasālāyaṃ tathā ca vijjālaye te tā ca pañcanītiyā pancasīlena lokācārena dhammopadesena yathādhammanusarena ca sabbapaṭhamaṃ sādhukaṃ janitaparicayakātabba-c'evāti. Tato pacchā pañcasīlaṃ dhammanurūpaṃ dhammodesanaṃ lokācāram ugganhitvā sikkhāpetva yathādhammaṃ ñatvā labhitvā te sabbe tā sabbā nija sucaritaṃ nimmiṇitva anāgate sundara-bhaddakasādhuguṇadhammika-sappurisa-nāgarikā have bhavissantī'tica. Tasmātiha imasmiṃ paṭhavīmaṇḍale vasantānaṃ manussānaṃ janānaṃ majjhe ca sukhasantiyā atthāya buddhasāsanapañca siladhammovādadhammadesanā amhehi sabbajanehi yathā dhammānusarena ekantena rakkhitabbā ācaritabbā anupālitabba ca'ti.

Ovadeyyānusāsāyya āsabbhā ca nivāraye,
sataṃ hi so piyo hoti asataṃ hoti appiyo.
Na bhaje pāpake mitte nabhajā purisādhame,
bhajetha mitte Kalyāṇe bhajetha purisuttame,
(Dhammapadaṃ - 6/77-78)

Buddhasāsanaṃ pañcasīlan'ti imamhi pañcasīlamhi yathābhāvena rakkhitamhi ācaritamhi imasmiṃ pathavīmaṇḍale va yasmiṃ dese yattha tattha sabbaṭṭhatthāne vasanto ca kopi manusso niruppadavena santakārena sukhena yathāphāsukaṃ jīvituṃ sakkotic'evā'ti tathevaca vāsaṃ kappeti nibbhayatāya nirāsañkañca. Atha ca kho buddhasāsanan'ti amhākaṃ manussānaṃ atthāya niyataṃ satataṃ avassakaraṇīya-anivāriyāvassa-kammakiccan'ti imam dhammam rakkhitum ācarituṃ c'eva'ti.

Etādisa nimmalavisuddhadhammo'ti sabbajanānaṃ sabbamanussānaṃ payojiyo hoti ca. Tasmātiha ayaṃ dhammo katthīyatī'ti svākkhāṭo bhagavato dhammo sandiṭṭhiko akāliko ehipassiko opanayiko passattaṃ veditabbo viññuhī'ti ca. Ayaṃ dhammo'ti visesato patiyattipaṭipatti-parivedhadhammo'pi kathīyati ca.

Evaṃ ñataṃ amhehi ca tatiye khiṭṭhavassasatakapube visesena magadharajje dhammāsoke rajjaṃ kārente ca tena rajinā pesitasambahulabhikkhudhammadutā imasmiṃ loke vasanta bahujana hitāya bahujajana sukhāya lokānukampāya atthāya hitāya bahūneṃ janānañca bhagavantena sammāsambuddhena desitasvākhato dhammo'ti taṃ saddhammaṃ desetuṃ pakasituñca tasmiṃ kāle jambudipato disādisaṃ catuddisañca gantvā ca tatth'eve jamudipanavabahirāṭṭhampi gantvā ca nānādesavāsīnaṃ bahunnaṃ janānaṃ saddhammaṃ desetvā nānaṭṭhānesu taṃ vuttaṃ dhammaṃ patiṭṭhāpesuñca.

Vīsatime khiṭṭhavassasatake'pi tehi bhikkhūhi dhammadūtehi desitadhammo'ti iyaṃ paṭhaviyaṃ nānādese ajjā'pi ahūhi manussehi yathādhāmmo rakkhito ācarito anupalito passiyati'ca.

BUDDHISM AND HUMANISM

Dr.Fernando TOLA and
Dr.Ms.Carmen DRAGONETTI

Man a being born to learn

Man is not only a being born to live in society, as Aristotle said (*Pōlitikon*, A.p.1253 a 3); he is also a being born to acquire, communicate and accumulate knowledge. From the very moment he appeared on earth, man was condemned to learn and to teach. He had to learn how to kindle the fire for cooking his food, for warming himself in winter, for keeping off dangerous animals, he had to learn to build a refuge to protect himself from weather and dangers of the forest and the nights, to get skins to cover his body, to manufacture tools and weapons in order to defend himself from the animals that disputed with him the space of survivals and power. He had to learn how to live with other beings similar to him, to fix the limits of what he could do and do not, to establish hierarchies, respects and obediences. Afterwards, he discovered or invented the world of gods, of demons, of all the supernatural beings that dwell in his imagination or in the wideness of space, in the heights of heaven or in the depths of waters or forests. He had to learn how to deal with them, to conquer their good will or to appease their anger. He had to learn all these and many other countless things in order to survive and to lay the foundation of the culture that he was creating, without knowing it and even without wishing it.

And even now, when our cultures are well established although badly off, we have to learn every moment something new that is imposed on us by the constantly changing social, economic and political conditions of the world, by the permanent technological progress, and by the each time greater increase of communications.

Transmission of knowledge

Due to obscure instincts of survival of the human species or due to confused feeling of love or due to a wise valoration of knowledge, whose efficacy he had experienced , man learnt to transmit the knowledge he acquired to friends , to sons, to disciples, who at their own turn transmitted that knowledge to others in a succession of masters whose beginning is lost in time.

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Knowledge accumulated, thanks to an uninterrupted transmission from one generation to other, by anyone or by experts in the art of keeping in their memory what they trusted to it.

In the beginning, it was an oral transmission, from mouth to ear, but afterwards man invented writing. And he put in writing all the knowledge that had been acquired, transmitted and accumulated by his own generation and by previous generations; codes of behaviour, treaties on the rites and ceremonies with which gods are worshiped or the different stages of life are marked, texts on the methods to cure, to build, to fight,to make love, to educate children... And libraries were collected, in which was kept, like a treasure, all that had been learnt, and thanks to which its transmission to future generations was assured.

Utilitarianism of knowledge

All this knowledge was originally marked by the sign of utilitarianism. It was a useful knowledge that served to something, fundamentally for surviving. for preservation of life in a harsh and compassionless world, into which man had been thrown. naked, armless and ignorant. And this knowledge served also to make life more tolerable and pleasing., to enrich it with some kind of agreeable experiences.

To know only in order to know

But, when circumstances became more favourable and man felt less the pression of the necessities of survival, a tendency was born in him to acquire, transmit and accumulate knowledge without any special purpose, without immediate benefits: to know only in order to know.

The activity of the mind, which wishes to know only in order to know, can be applied to very diverse objects: beings, things, facts, acts, processes, with the aim to classify them, to establish their nature, to discover their causes, to determine the laws that regulate them.

This activity can be superficial or deep, limited or wide, and can give more importance to any one of the indicated purposes.

To know only in order to know in Greece

It is usual to hear people saying that we understand by "Greek Philosophy" is an intellectual activity whose characteristic is to look for pure knowledge, which has in itself the cause of its existence, which is exhausted in the activity that constitute it.

It is also asserted that, because of being a purely intellectual activity, to which nothing alien to intellect is added, Greek Philosophy is one of the most excellent products of man, worthy only of Greek culture, which in Ancient times is supposed to be the only depositary of reason.

But, besides being considered a purely intellectual activity, Greek Philosophy provides an argument against Indian Philosophy. It is argued that Indian philosophic systems are not exercises of pure reason, that on the contrary they aim always to some effect different from the mere activity of the mind and that, since it does not look for knowledge only for knowledge's sake ,it is a product inferior to Greek one, and that even it does not deserve the name of "Philosophy".

The aim of knowledge in India

Of course, the greater part of the previous assertions are disputable. But what we can consider as true is that Indian adopted, in relation to knowledge, an attitude completely different; basicaly it considers that all intellectual discipline does not constitute a search of knowledge only for knowledge's sake and it does not find fault in accepting that all rational activity intends to obtain some good, external to that activity, alien to it.

The testimony of Nyāyadarśana (or Science of Logic)

India's position in relation to knowledge in the Hindu area is clearly expressed in *Nyāyadarśana* (Science of Logic), in sūtra 1 of Book I. Gautama affirms that from the "knowledge of the true nature" of the 16 logical categories arises the "obtainment of the supreme good".

Pramāṇaprameyasaṃśayaprayojanadṛṣṭāntā siddāntāva
yavatarkanirṇayavādajalpavitaṇḍāhetvābhā sacchalajati
nigrahasthānānām tattvajñānān niḥśreyāsādhigamaḥ.

According to the opinion of Vātsyāyana, Uddyotakara and Vācaspati Misra, in relation to this *sūtra*, we must understand that the expression "knowledge of the true nature" refers, in each science, to an object that is specific of that science. In the Science of Logic, the object, whose true nature it is necessary to know, is constituted by the 16 logical categories, among which is the *ātman* (the spiritual individual principle), which belongs to the *prameya* category. And what is obtained through the indicated knowledge is the supreme good, which is nothing else than Liberation from reincarnations.

Vātsyāyana's commentary on this subject runs as follows:

tad idaṃ tattvajñānaṃ niḥśreyasādhigamārtham yathā vidyam deditavyam.Iha tvadhyātmavidyāyām ātmādijñānam tattvajñānam.Nihsreyasādhigamo pavargaprāptih.

Uddyotakara's vārtika ad locum is very explicit and clear. He says:

sarvāsu vidyāsu tattvajñānam asti Niḥśreyasādhigamaśceti. Trayyām tāvat kim tattvajñānam kaśca Niḥsreyasādhigama iti ? Tattvajñānam tāvad. agnihotrādisādhanānām svāgatādiparijñānam anupahatādiparijñānam ca.

Niḥsreyasādhigamo 'pi svargaprāptih, tathā hyatra svargah phalam śruyata iti. Atha vārtāyām kim tattvajñānam kaśca Niḥsreyasādhigamo iti? Bhūmyadiparijñānam. Kṛṣyādyadhigamaś ca nihsreyasam iti, tatphalatvāt. Daṇḍanītyām kim tattvajñānam kaś ca Niḥś reyasādhigamā iti? sāmadānadaṇḍabhedānām yathākālam yathādeśam yathāśakti viniyogas tattvajñānam, nihśreyasam pṛthivijaya iti.

"In all Science there is knowledge of the true nature' and 'obtainment of a supreme good'. What is knowledge of the true nature and 'obtainment of the supreme good' in the Science of the Vedas?. 'Knowledge of the true nature' is the knowledge of the implements that are appropriate for and adequate to the Agnihotra rite etc. 'Obtainment of the supreme good' is the obtainment of heaven, since in the Vedas it is said that heaven is the result (of the rites). In the Science of Agriculture, what is 'knowledge of the true nature' and 'obtainment of the supreme good'? 'Knowledge of the true nature' is the knowledge of soil that it is not affected by thorns etc. this is knowledge of the true nature of soil. And 'obtainment of the supreme good' is the obtainment of harvest. In the Science of Politics what is ' knowledge of the true nature' and 'obtainment of the supreme good'? The use of conciliation, of gifts, of punishment, of producing dissent, according to time, place and capacity, is ' knowledge of true nature'. and 'obtainment of the supreme good' is the conquest of earth."

This text makes very clear that, for Hindu thinkers, knowledge is not exhausted in itself, that it has a superior objective that transcends it.

Knowledge in Buddhism

Passing to Buddhist area, let us indicate in first place that Buddhism, since its beginning, had a high valorization of knowledge, which was designated by the words jñāna, prajñā etc. The act, which initiated Gotama's career as a Buddha, was an act of knowledge; the Enlightenment (bodhi), the highest manifestation of knowledge, of Intelligence, of Consciousness, in which reality reveals itself, in its obsolute totality, to the mind of the wise who with extraordinary efforts has enabled himself for that supreme experience. The fact that the word Buddha; "He who awoke to truth","the Enlightened", "He who knew" is employed since that moment in relation to Gotama, in order to express the perfection and superiority which raise Him above all beings-this fact indicates the pre-eminent place that knowledge possesses in the Buddhist scale of values. The *avidyā*, ignorance, the contrary of knowledge, is considered by Buddhism as the root of all evils, which must be destroyed in the same way or even more than the pernicious tendencies and proclivities to act wrongly and to transgress the ethical norms. To such an extent did Mahāyāna Buddhism appreciate knowledge constituted by Enlightenment, that in Mahāyānist *sūtras* what the Buddha announces to His *bodhisattvas*, as the supreme achievement of their efforts, practices and merits, is that they will become *buddhas*, that is to say, that they will possess that knowledge which locates the person that possesses it in the transcendent level of superior beings. Owing to that, one has the impression that Mahāyāna, more than a religion of nirvāṇa, is a religion of Enlightenment, of knowledge in its most intense and pure form. Moreover, the knowledge of the true nature of things, of the truth of reality, which constitutes the Perfection of knowledge (*prajñāpāramitā*) and which is centered in the ideal of Voidness, i.e. in Universal Insubstantiality, is an indispensable condition, an ineludible requisite for the person who enters in the salvific Path taught by Buddhism. Without this knowledge it is not possible to realize, in its plenitude and complete efficacity, the Moral Discipline, whose essence is detachment and the sentiment of universal compassion. The Moral Discipline constitutes, together with knowledge, the other indispensable condition, the other ineludible requisite for the success of Buddhist effort.

Owing to the high valorization of knowledge, since their first periods, Buddhists as a Community exerted themselves to reach the knowledge of the true nature of things. It was an eager and constant search starting from the genial intuitions of Sakyamuni, which took shape in bold and magnificent philosophical system. Schools followed one another, investigating by themselves, perfecting the results reached to by their predecessors. New fields for reflexion were incessantly opened, new paths were discovered for research. All the sects and schools, into which Buddhism was divided as an effect of its intense intellectual and spiritual life, participated in this search and contributed to the promotion, deepening and diversification of knowledge.

Buddhist thought as a philosophical reflexion

Buddhist thought was, in great part, a reflexion of philosophical inspiration, carried on by rational analysis. The historical circumstances compelled Buddhist thinkers to locate themselves in an exclusively logical ground. Buddhist thinkers had to confront during many centuries Hindu thinkers who maintained thesis, which had been consecrated by a long tradition as beyond any doubt and controversy. The Buddhist thinkers could not adduce, in defence of the revolutionary thesis they hold unsubstantiality of all , non-existence of God (*īśvara*), non-existence of soul (*ātman*)-the texts that expressed Buddha's opinion, since this opinion did not possess, for Hindus, any authority. Thus they were obliged to have recourse to arguments of reason and to construct strong rational fundaments for the doctrines they presented.

The pre-eminent function, that philosophical reflexion had in Buddhism, did not hinder, together with it, the appreciation and practice of yogic meditation (*dhyāna*), not only as a practice that calms the mind, libertating it from emotions and passions, and increasing in this way its functional efficasy, but also as another path or method of knowledge, which in collaboration with the study of the Scriptures and the philosophical reflexion on the doctrines they teach, allows to reach a more complete grasping, of intuitive nature of truth.

Aim of knowledge in Buddhism

Notwithstanding the great value that Buddhism attaches to knowledge, Buddhism adopted in relation to knowledge the same attitude as Hinduism. Knowledge has not in itself its own purpose, it serves to obtain something that is not only external to and different from it, but even superior to it. Buddhists endeavour to reach the highest degree of knowledge, Enlightenment, to become a *Buddha*, an enlightened being, endowed with eminent qualities and attributes, who will have his World of *Buddha* (*Buddhakṣetra*), conceived as a magnificent paradise, where he will guide to liberation millions of beings during millions of Cosmic Periods, carrying on in this way a task of compassion, to finally enter, when he so decides, into supreme *nirvāṇa*, which near or far, has always been the last goal of Buddhist Path. Knowledge is only a simple means, a mere *sādhanā*, in the same way as the Moral Discipline.

Among the two indicated attitudes in relation to knowledge, which one shall we elect in regard to Buddhism? Shall we study Buddhism only with the desire to know for mere knowledge's sake or shall we study it with an aim beyond simple accumulation of knowledge? And in this case which is that aim? We think that in the study of Buddhism both attitudes can be present, harmoniously interweaved.

Buddhism as a field for knowledge for knowledge's sake

Buddhism offers a large field for the exercise of knowledge for mere knowledge's sake. It spreaded through vast regions of Asia: India, Sri Lanka. South East Asia, Tibet, Central Asia, China, Mongolia, Korea, Japan, which in many moments were at the head of human civilization. It maintained itself in those regions during many centuries . It influenced the history and culture of many nations, formulated philosophical systems, gave rise to manifestations of intense religious life produced literary works, inspired schools of art. And , what Buddhism produced in the diverse fields in which it was active, was characterized in general by richness, variety, deepness and the interest it awakes. Buddhism utilized many languages for the transmission of its teachings, The philosophers, artists , writers, saints, who represented it, were innumerable. Buddhism offers, therefore, a rich treasure of facts to inventory , to analyze, to connect among themselves, to explain; of languages to describe and interpret; of texts to edit and to translate. Buddhism will never cease to provide the historian, the philologist, the anthropologist, the archaeologist and other scholars with valuable subjects for their research, curiosities and intellectual inquietudes.

What has been done, under the inspiration of knowledge for mere knowledge's sake, is immense. Japanese, Indian, European, American scholars have done a wonderful task of erudition , which is able to compete, in quantity and quality, with the task which has been done in the field of Classical Greek and Latin Studies.They have accumulated and studied a huge mass of facts, have deciphered languages, have established trustworthy and rigorous editions of Buddhist texts. Much still remains to be done.

Buddhism as a spiritual force

But Buddhism is also a powerful spiritual force, which has had and has an irresistible attraction. It inculcates in the individual positive attitudes: it formulates, as explanation of the reality in which we exist, profound principles which amaze, owing to their adequacy to the experience that man has of that reality and owing to their deep sense of modernity; and also it extolls noble ethical norms.

Humanistic function of Buddhism

We think that, together with the accumulation of knowledge related to Buddhism, the Buddhist scholars, men and women, must do a great efforts to put all that knowledge at the service of a humanistic objective; the enrichment, refinement and perfection of the human person, for the good and happiness of that person and , through it , for the good and happiness of the society to which that person belongs.

We do not want to say that Buddhism has not been already utilized, in Japan, in Europe, in United States of America, with a humanistic purpose.But, for us, Latin Americans, to do that is an urgent necessity. The culture of the Latin American man is in a stage of formation; in it are being integrated elements coming from Europe, from United States of America, from Japan, from India and, overcoming inexplicable resistences, from our own native cultures which have been so cruelly suffocated . Buddhism can contribute to that synthesis bringing to it positive elements. We desire, as a far aspiration difficult to achieve, that the Latin American culture be distinguished by richness, variety and high level, by the feeling of justice and solidarity, by a sense of tolerance and compassion. Buddhism can collaborate in this task, can do to it a valuable contribution of new elements or of elements that increase the influence of elements originating in other sources.

It may be asked: What can Buddhism bring to the cultural formation of the person?. We shall give some examples of the contributions that Buddhism can do .

Attitudes

Let us mention in first place several attitudes that benefit those that possess them.

Adhimukti, open-mindedness, receptivity. Among the positive attitudes that Buddhism inculcates , one of the most interesting is that expressed by the word *adhimukti*.

Adhimukti is an important word in the Buddhist texts. Its interpretation is an object of discussion. Tsugunari Kubo (*The Fundamental Philosophy of the Lotus Sutra with respect to the Practices of the Bodhisattva*, Tokyo, Shunjū-sha, 1987), rightly in our opinion , interprets it as "mental openness", "open mindedness", "receptivity". *Adhimukti* is the capacity of the mind to keep itself open in face of a new message, to grasp it, to comprehend it. Without that open-mindedness, grasping and comprehension, it is impossible to adhere to any message that reaches us for the first time, whatever beneficial and excellent it may be. The contrary of adhimukti is the mental occlusion which produces the *priori* refusal of any idea, thesis or doctrine that does not fit in with the patterns which previously have already taken possession of our mind. The *adhimukti* is a quality that is highly valued in the *bodhisattva* who has made progress in the path that leads to Enlightenment. It is the *adhimukti* which allows him to receive the each time deeper manifestations of Truth. The *adhimukti* is an indispensable requisite for the disciple that begins being initiated in the Doctrine, which in so many ways has to shock him with its bold novelties.

The *adhimukti* can be brought from the intellectual realm to that of feelings. It can be conceived, in this case, as the capacity of a man to react in the face of a new stimulus that affects his sensibility, to live experiences not lived before in the realm of emotions, in the realm of artistic creation.

The *adhimukti*, as the capacity to receive and assimilate new forms of thinking and feeling, constitutes the basis of a true Humanism, which intends to develop the possibilities of the personality, enriching it, diversifying it, refining it. The *adhimukti* is also the attitude that must be possessed by any one who wishes to know Buddhism in order to take from it new elements that contribute to his intellectual and emotional perfection.

Rationality. It could be said that two attitudes distinguish the Buddhist conception of reality: on one side, a tendency to keep to the data provided by direct experience of that reality , and, on the other side, the tendency to the economy in the hypotheses that support that conception. For instance, the theory of universal causality (all has causes) and that of the universal interdependence (all things are interdependent) are fundamental theories of Buddhism. They constitute the most important aspects of *pratītyasamutpāda*. Both theories are built upon data provided by a direct perception of what happens in our immediate reality. In the same way, the theory of the *dharmas* is nothing else than an inventory, transformed into a system, of all that exists in our reality and is grasped by our senses and our mind. The two indicated tendencies characterize also the doctrine of the three marks of all that exists: transitoriness, suffering, unsubstantiality All these theories have an empirical basis and this eliminates the intromission of elements coming from myth, magic or from pre-existing beliefs, transmitted by tradition and of religious inspiration. And these two attitudes - to keep to data that can be verified, and economy in the hypothetical basis-give to the Buddhist conception of reality its tint of rationality.

The Brāhmaṇas and Upaniṣads. The rationality of Buddhism, founded in the two indicated attitudes, becomes more evident, if we compare it with the religious-philosophical systems that immediately preceeded it or were contemporary with it.

Let us think on the Brāhmaṇas. We find in them an unrestricted tendency to personify , to animate, to make act,. as beings rudimentarily alive and abscurely conscious, all things that can be imagined, either if they concretely exist or if they concretely exist or if they are mere abstract entities: plants, hymns, verses, liturgical utensils, divisions of time, regions of space, psychological processes etc. Together with these personifications are present the gods inherited from the past. Then, this motley company of heterogeneous origin is made to take part in countless activities, tragedies or comedies, in which the personages couple among themselves run away, destroy one another, are transformed, are identified. All this world of beings events is beyond reality, beyond its laws , beyond its possibilities; they only obey the will of the authors of the Brāhmaṇas, who are guided by mad fantasy or by a logic that escapes us or a logic applied to a fantasy that disconcerts us. And these personifications and the events, in which they take part, explain the origin and the behaviour of the world, of gods, of men, and, acting as myths, fix the norms and the laws to the conduct of all beings.

Let us pass to the Upaniṣads. Here we find the postulation of two supreme principles, whose knowledge does not derive from ordinary experience, since from the beginning we are informed that they cannot be known either by our senses or by our reason and that they are beyond the reach of words: *Brāhmaṇa* and *ātman*. Besides that, we find in the Upaniṣads a proliferation of capricious assertions about *Brāhmaṇa* and atman, in regard to their relations with other entities (as for instance the vital breaths), in regard to the processes in which they take part, in regard to their identification with other things and beings. These assertions remind us, owing to their contradictions and incoherences, those of the Brāhmaṇas, in their contents and in their inspiration. It is not possible to arrange them in a simple, harmonious and coherent system. But what inspires more distrust is the origin of both concepts, *Brāhmaṇa* and *ātman*. *Brāhmaṇa* originally designated the ritual magical-religious formula; *ātman* designated the vital breath, i.e. respiration. The ritual formula and breath are data which reality supplies. But the brahmins, the authors of the Brāhmaṇas and of the Upaniṣads, speculated about the formula and breath; they gradually attributed to them each time more eminent qualities and attributes, and an amazing *in crescendo* they finished transforming the ritual formula into the Absolute, and respiration into the Individual Spiritual Principle. It is possible to accept the existence of the liturgical formula and of the air that enters into our lungs and comes out from them; more difficult it is to accept the existence of those Supreme Principles, into which both things were transformed, thanks to the metamorphosis produced by the priestly speculation: the Absolute and the Individual Spirit. And what is said about both principles constitutes the conception of reality we find in the Upaniṣadic texts.

***Tolerance*.** Tolerance is another Buddhist attitude. The tolerant allows others to have ideas different from his own ones, and, besides that , to think that their ideas are the best and the true ones. Intolerance limits the freedom of the individual that possesses it, as it submits him to an idea which imposes on him a determinate way of thinking, feeling and acting. Intolerance is, almost always, accompanied by aggressivity. Oral aggressivity, manifested in harsh words directed against those that do not think in the same way; mental aggressivity contained in the feelings of malevolence, anger, contempt, devaluation, against those that have different ideas; aggressivity in violent acts intended to hinder the expression of different ideas, to obtain, by any means, that these ideas cease to exist and even to destroy those that harbour them.The Buddha said that the tears shed by men during their reincarnations surpassed the water of several oceans; we could say, in a similar way, that it also surpasses the water of many oceans the blood shed by actions inspired by intolerance; religious wars, forced conversions, ideological persecutions.

The Buddha advised his disciples to act in a moderate way:

> *ussādanañ ca jaññā apasādanañ ca jaññā, ussādanañ ca ñatvā apasādanañ ca ñatvā n'ev'ussādeyya na apasādeyya dhammam eva deseyyati (Majjhima Nikaya III, (Araṇavibhaṅgasutta, p.233 PTS):*
>
> *One should know what is approval, one should know what is disproval; knowing what is approval and knowing what is disproval, one should neither approve nor disprove - one must simply teach the Dharma. "*

A similar idea inspires Aśoka in his XII Edict on rock. He expresses in it that the root for the essential progress of the sects is restraint in language: one should never extoll his own sects and criticize the others; if one, due to some reason, has to do so, it must be in a moderate way. Moreover one should even honour the other sects in one way or another.

Buddhism had necessarily to be tolerant. Its essential position contrary to violence hindered it from adopting an attitude of intolerance, which, as we have already said, is almost accompanied by a spirit of aggressivity.

It contributed to Buddhist tolerance the consciousness that truth has many aspects or facets and that generally man perceives only one of these aspects, clings to it and, in order to defend it as the only existing one, adopts violent attitudes. The *thera* Suhemanta declares in *Theragāthā* 106 that everything has many characteristics and marks, that the fool (*dummedha*) sees only one of them and the wise (*paṇḍita*) sees all. And *Udāna* VI,4, which tells the well known history of the blind men and the elephant, is a criticism of those people who see only a part of reality and truth, and violently assert it is the only existing one.

This relativistic attitude was corroborated by the doctrine of the two truths: the relative one and the absolute one. Since man, normally, can only reach relative truth, which does not correspond to the real nature of things, which is incomplete, provisory and liable to be surpassed, it is foolish to adhere to it as if it were the absolute truth.

Principles

Universal causality. In the realm of principles, the most important principle that Buddhism can bring to a humanistic formation is the idea of Dependent Origination: *paticcasamuppāda/pratityasamutpāda*.

The theory of Dependent Origination has always been a fundamental theory in Buddhism. The Buddha considered it his Dhamma *par excellence*. He says about it that it is the *ariyo ñāyo*, the Noble Buddhist Method *(Saṃyutta Nikāya V. Paṭhamabhayaverūpasantasutta, pp.388-389, PTS)*. Many texts express that the Buddha discovered the *pratītyasamutpāda* in the middle watch of the night in which He reached Enlightenment - the most significative moment of the life of the Buddha. Buddha calls that theory profound (*gambhīra*). And numerous Buddhist texts have Dependent Origination as their subject matter.

According to this theory, all that exists is under the sway of the causalilty law, condensed in the well known formula: *asmin sati idam bhavati*, "given this, that occurs". Nothing happens in the realm of existence at random, by chance. All, without exception, is the product of the conjunction of a multiplicity of causes and determining conditions. Nothing comes to existence, remains in it or goes out from it without the intervention of many causal factors. The universality of the law of causality is expressed in many texts. Besides that, one of the three universal marks of all that exists is unsubstantialilty (*sabbaṃ anattā*), and all is unsubstantial precisely because all has arisen or arises in dependence (*paṭiccasamuppanna/ pratītyasamutpanna)*.

Universal interdependence. The strict causality that governs the empirical reality in its totality has as a colorary the interdependence of all that exists, since any thing is produced, as an effect, by the conjunction of a multiplicity of other things, which act as causes; and consequently each of the things, that act as causes, is at its own turn, produced as an effect by the conjunction of a multiplicity of other things, which also act as causes; and so on in a backwards process without beginning. A similar process has place in relation to effects. Each thing that is produced as an effect, acting at its own turn as cause, in conjunction with a multiplicity of other things, which also act as causes, produce other things; and so on in a forwards process without end.

The result of this interdependence of causes and effects, which pervades the whole reality, is a "net" that relates among themselves all existent things-momentary, evanescent, interconnected by causal relations, acting all of them at the same time as causes and as effects. The universal interdependence is another great law of existence.

The universal interdependence and present time

It has always been known that man has innumerable dependencies. Each generation depends on the preceding generations, inherits their possessions, benefits itself with their work, their discoveries, their struggles, their sufferings, their experience. And each man, on his part, has depended on his parents for coming to life and for surviving, has depended on his teachers for developing himself, depends on other men for living. And we all depend on the air, on the sun for working, on the night for rest. But now, owing to overpopulation, to the development of industry, commerce, techniques, owing to the disastrous effects that we know all these factors can produce, man has become aware that all is interrelated, is mutually dependent, and that, therefore, what affects a part of the whole can affect not only the other parts, but also the whole, and not only what exists in the moment the event is produced, but even what will exist in the future.

Ethics

But the consciousness of *paticcasamuppāda / pratītyasamutpāda*, of the universal interdependence is not enough. One can know that an action done in one's own benefit will produce damages to other persons and nevertheless do not care for those evil consequences, because one feels oneself beyond that evil consequences, because one thinks that future evil has nothing to do with oneself, because one does not take into account the damage that others can suffer. The consciousness of the universal interdependence among beings and things does not suffice; it is necessary that, together with that consciousness, there be the will not to harm other beings (*ahiṃsā*)-contemporary and future. The consciousness of the universal interdependence, only when it is accompanied by that will not to harm, can avoid the performance of actions which, although they benefit some people, can harm other people in the present or in the future. The ways to do harm to others change with the course of time. In our days the number of ways to harm other men, contemporary or future, has greatly increased and the magnitude of harm that can be done has increased in the same way.

But the passive norm not to harm other men is not alone in Buddhism; associated with it is the active norm to desire the good of others, to do good to them.

These two norms - not to harm and to do good - are essential norms of Buddhism, which characterize the Buddhist Ethics. We can designate both with a single name : solidarity. Both norms constitute an Ethics of solidarity based, in its last instance, on the consciousness of universal interdependence among all : human beings, animals, plants, the unconscious nature, things.

The attitudes of openmindedness, rationality and tolerance, the awareness of the universal causality and interdependence, and the solidarity can be some of the contributions that Buddhism can do to the humanistic formation of man and woman.

Complementariness of knowledge for knowledge's sake and humanistic functions

Let us see now in which way, in the study of Buddhism, these two attitudes, to know for knowledge's sake and the aspiration to a humanistic formation, can be in fact conjugated.

The case of Buddhist art. When we study a piece of Buddhist art, we must, of course, describe it in technical terms indicating the material with which it has been made, its size, place in which it was created, place where it was found, the school to which it belongs, its style, the influences which it reveals, the doctrinaire Buddhist conception to which it owes its inspiration.

But, we can also promote, educate and cultivate in us the sensibility to grasp the aesthetic message that the Buddhist work transmits, and to take pleasure in it, in the same way as we can grasp the aesthetic message of a Greek or mediaeval or modern work and enjoy contemplating it. The ampliation of the possibilities of aesthetic pleasure will constitute a case of *adhimukti* and an enrichment of the personality.

The case of the Buddhist texts. The case of the Buddhist texts and of their contents is similar, although more complex. Buddhist texts will give us the opportunity for their linguistic and philological study.

Linguistic study of the texts. Viewing these texts from a linguistic point of view, we must study the language of each text, fixing its features, determining its relations with the language of other texts, following its history through time, pointing out its transformation, its evolution. We must also establish the most exact value of the words that compose that language, specially its technical terms, taking into account their nuances, their phonetical, morphological, semantic connexions with other words. It is a study that can awake one's enthusiasm. The interest provoked by the language in itself can be so intense that one can even forget what the text expresses. Such is the case of the great British scholar K.R.Norman, author of an impressing collection of rigorous articles on the Pali language, in which is written the teaching that during more than twenty centuries has constituted the spiritual inspiration of millions of beings. Professor Norman, with praiseworthy frankness says :

> *"I am not a scholar of Buddhism and I must confess that I do not have any great interest in the subject, and know little or nothing about it"*. ("Pāli Philology and the study of Buddhism". in *The Buddhist Forum*, Vo. I, ed. T. Skorupski, London, University of London, School of Oriental and African Studies, 1990, p.38).

Philological study of the texts. The philological treatment of the text is equally essential. Buddhist texts have come to us through a transmission of many centuries in several languages. We cannot ignore the history of that transmission, the form in which the preservation of the texts was effected, their different recensions, the criteria to which we must submit ourselves on finding divergences among these recensions. We must establish trustworthy editions, product of a critical task, editions that offer the text, we analyse, under a form that can be considered to be the most near to the epoch in which it was composed, and that, at the same time, provide us with the elements necessary to establish the alterations, changes, modifications that it suffered in the course of centuries.

Study of the contents of the texts. Endowed with these linguistic and philological basis essentially necessary, we can approach the task of establishing in a scientific way what the text says : to do the description of the ideas, thesis, norms that it transmits; to inventory its contents; to determine the relations of the these contents with those of other texts; to discover the sources of the ideas it maintains, the factors that gave rise to these ideas, their location in the evolution of the theories in which they are inserted, their transformation, their survival.

The study of the language, which exclusively limits itself to the knowledge of language, the philological work, enclosed in itself, and the mere scientific analysis of the doctrinaire contents of the text, offer to us a great amount of facts and data, satisfy the desire to know for mere knowledge's sake, constitute the ideal of the Indian *bahuśrutīya*, of the Greek polymathés and of the modern erudite.

The three indicated tasks in relation to the texts are activities highly valuable, as they increase knowledge in itself and cannot be avoided, if we want that our study of Buddhism be serious and scientific. But we think that, together with them, the study of Buddhism can aspire to fulfil another function : the humanistic function, and in the present time this is not only convenient but indispensable.

(a) To deal with Buddhist texts and the study of the doctrines they contain should provoke in us a tendency to rational explanations characterized by the will to keep to facts and the economy in the explanatory hypotheses. This attitude would help us not to adhere to theoretical constructions not founded in facts, to be aware of the beliefs and dogmas that each culture subreptiously imposes on its members in all the fields of human activities, to be cautious in relation to those beliefs and dogmas, not to validate them under the appelation of "misteries", which our senses and reason cannot reach, and that, just because of that, are worthy of credit and respect. That would help us to eradicate that *cupido obscura credendi*, "that tendency to give our belief to obscure things", that, twenty centuries ago, the greatest Latin historian Tacitus (Historicae I, XXII) considered to be inherent to human nature.

(b) A sentiment of tolerance will be another of the benefits derived from the study of Buddhist texts : to allow others to believe, think and feel freely, not to oblige them to believe, think and feel as we do. Tolerance will free us from aggressivity, which can manifest itself as scorn and humiliation up to violence and destruction. Moreover it will oppose a proclivity very common in those dedicated to the study of Oriental cultures. With the feeling of our own Christian Western superiority, with the belief that we are "children of reasons", and that we are marked by the sign of moderation, we judge with contempt and we severely repudiate, as irrational and immoderate, many beliefs and doctrines of those cultures. Intolerance and aggressivity derived from it hinder us to perceive that in our own culture there exists an amount of beliefs and doctrines so irrational and immoderate as those of other cultures, which are an object of our indignant rejection. Our own irrationalities have been absorbed by us with our education; and we do not perceive them, concealed as they are by the veils of our prejudices and pride; but those of others appear before us in all their repudiable splendour. An example of the previous limitation is offered by the great Belgian Buddhologist, Louis de la Vallée Poussin, who was very much attached to Beligian Catholicism. In a lecture given, in the year 1916, at the University of Cambridge, he expressed himself in the following way in regard to Indian thinkers and thought :

> *"The historian has not to deal with Latin notions worked out by sober and clear-sighted thinkers, but with Indian "philosophumena" concocted by ascetics whom we shall describe presently : men exhausted by a severe diet and often stupify by the practice of ecstasy. Indians do not make a clear*

distinction between facts and ideas, between ideas and words; they have never clearly recognized the principle of contradiction". (The Way to Nirvana, Cambridge, 1917, p.111).

De la Vallée Poussin, when he has writing these lines, did not remember that Western philosophy, from Greek epoch till our times, also exhibits a great richness of obscure, abstruse, incoherent, and irrational "philosophumena", that many Western mystics suffered from ascetic denutrition and had serious nervous troubles, which made them to be clinically qualified as hysterics, and that many of them confounded their illusions and hallucinations with reality. And de la Vallée Poussin could not, hastily and with some words, despoil Indians, among them the great Hindu and Buddhist logicians, of the use of reason, making reason on exclusive patrimony of the West. Tolerance will bring with itself a more scientific attitude, since it will not allow that our feelings and emotions be mixed with our critical judgements, influence on them, and make them suspect of partiality. And tolerance will permit to discover, in the doctrines of other cultures, together or behind the irrational and immoderate elements that can be there, other positive, valuable, interesting elements, worthy of intellectual respect and admiration.

(c)Finally, under the influence of the study of Buddhist texts, we must try to make ours the idea of universal causality : all is effect of causes and all is cause of effects, and all is interconnected and interdependent; and, at the same time, we shall try to inspire our conduct in a universal feeling of solidarity or compassion (*karuṇā*), which impels us not to do harm, but, on the contrary, to do good to others. In Latin America (as, by the way, in the whole world) there is much poverty, misery, ignorance, anguish. A sentiment of solidarity should iduce us to perceive them, not to ignore them, and, according to our forces, to try to alleviate those negative factors and, if possible, make them disappear.

It is not only a religious or moral duty, it is a cultural obligation. The concept of culture changes with time and social evolution. New requisites are being integrated into Culture, which make it richer and more complex. The perception of the universal interdependence among all beings and things, the feeling of solidarity, the rejection of violence and cruelty, the will of helping, are elements that are becoming parts of the notion of Culture, under the influence of a greater refinement in emotions and thought, and also under the intuition of the dangers that the human species is facing precisely because of not taking into account these new exigences of what Culture is now.

The study of Buddhism can efficaciously collaborate to provoke, promote or corroborate the mentioned feelings and attitudes - Buddhism which had, as nucleus of its teaching, the vivid experience of human suffering and which had, as its aim, the happiness of all beings :

Sabbe sattā bhavantu sukhitattā :
"May all beings be happy".

BUDDHIST HUMANISM IN HISTORICAL PERSPECTIVE

Dr. J.K.Sharma *

The birth of Buddhism in the middle of the first millennium BC was a great landmark in the sense that it ushered in a new era of human relationship based upon mutual love, faith, liberty , equality and fraternity. It synchronizes with the agrarian expansion brought about by the extensive use of Iron technology and the Second Urbanisation. In the wake of such significant developments, the socio-cultural milieu was destined to undergo substantial transformation , and its indications are available in the voluminous Buddhist literature which addresses many knotty problems, confronting the man. Since the Buddhist sources confirm to the contemporary environment, their usefulness as a source material is of immense historical value. It is interesting that the Buddhist teachings centre around man and his surroundings, and they address its solutions wholly or partially as far as possible. The transcendental matters are kept mostly in the periphery. This provides sufficient scope to make an analysis of the humanistic basis of Buddhism. Simultaneously, since the literature deals primarily with humanism, it is often repetitive , posing thereby the acute problem of its sifting. But the generalizations drawn in such a situation, may be free from being questioned or doubted.

The term 'humanism' has been used in the context of a literary movement in early modern times. But "Humanism as a technical term and as a intellectual or moral conception has always leaned heavily on its etymology. That which is characteristically human, not supernatural, that which belongs to man and not to external nature, that which raises man to his greatest height or gives him, as man, his greatest satisfaction, is apt to be called humanism".[1] Thus, humanism relates basically to man and his interest, and he is in no way subordinate to anything. But it has been used here in the context of a movement which came in modern times as a consequence of industrial relations. The term has gained a wide currency to the extent that it has been associated with the welfare and well being of man. It is essentially linked with man's activities, aspirations and good will. It thinks in terms of directional process instead of the stagnant mechanism , such as quality, diversity, quantity and unity. It has nothing to do with Absolutes , including absolute truth, absolute morality, absolute perfection, absolute authority, but it rather insists that we can find standards to which action and aims can properly be related.[2] Humanism may also be defined as a contemporary cult or belief, which calls itself as religious , but substituting faith in man for faith in God.[3] Further, it is "faith in supreme value and self-perfectibility of human personality"[4] Thus, it gives precedence to man over the rest by providing him an exalted status and ambitious role to play in order to become the arbiter of his fate and surroundings.

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The roots of humanism are traceable in the *Rig-Veda*, where the man is described as the "Child of immortality". The *Mahābhārata* says that there is nothing superior to man, and service to man is service to God. The *Upanishads*, too, provide sufficient space to the importance of man. However, the man continues to remain in the periphery, since the major task for redressal of his mundane problems is entrusted to the divine agencies. The Brāhmaṇical system circumscribes his personality by giving precedence to rituals and sacrifices. Much is left beyond the comprehension of man, who is made a mere tool or agent of his surroundings. The changing scenario as a consequence of the high-handedness of the brāhmaṇas and the socio - economic imbalances created by the agrarian expansion must have added a disturbing factor. The Buddha must have witnessed such significant developments with great concern and anguish, that is why the kernel of his teachings is the upliftment of man and his environment. He concentrates on the welfare of man by providing him a key role in socio-economic relations. The Buddha does not assign any role to God, soul or any other divine agency, which indicates that the sole concern of the Buddha was the interest and welfare of man. All his teachings centre around man, and the rest is made subordinate to him. Buddhism teaches that man must seek the truth himself, without looking towards the divine phenomenon, external help, the priests or rituals . Man is the sole creator of his fate, and the latter is associated closely with his action. Social inequalities, violence and discrimination has no place in Buddhism. This makes the Buddha essentially the father or originator of humanism.

Buddhism considers the world as transitory or changing , perhaps this is desired in social behaviour, but what is permanent in it is 'humanism'. It speaks of the welfare of mankind and inspires the man to strive for mitigating the distress of all people. Its cardinal principles include, compassion, tolerance, friendship , love, equality, liberty, harmony, justice, equity, etc. The central theme of his social philosophy is alleviating the *dukkha*, the suffering, which originates due to *tṛiṣṇā*, the cravings. There is no God, no immortal soul, no gods, no creation, no last judgment, no ritual, no priest, and all could aspire to become Buddha. The sufferings of man could end by practising the noble'Eight-fold Path', the Madhya-mārga, strict moral code and virtuous life. Even the much desired and sought after *nirvāṇa* was available on the earth itself. [5] In Buddhism, even though the man is elevated above the gods, there is no attempt to worship man as God.[6] Further, there continues to remain the problem of "how to cultivate detachment without weakening the impulse to improve man's lot, whether in society or against the forces of nature".[7] This indicates clearly that the human welfare dominated the top-most agenda of Buddhism. It covers all human beings, without any discrimination to caste, colour or creed. One who works for other's good is at the apex, the highest and the supreme. [8] Interestingly, Buddhism confers the highest status on man on the basis of his worth and certainly not birth. [9] The hierarchy of priests did exist, but it was based on one's seniority and spiritual attainments. The Buddha's message in his first sermon delivered at Sarnath makes it obligatory for the monks to set out for the welfare and happiness of all beings. The message is universal since it covers all. Here Buddhism comes closer to Marxism , since the latter also endeavours to bring good of all by bringing economic equality. For Marxism, most of man's ills are due to mal-distribution of wealth, and it aims at correcting the existing economic inequalities and disparities. However, both differ radically in their respective approaches. While Buddhism advocates peaceful and bloodless transformation, Marxism is for bloody revolution for bringing socialism. The Buddha could not tolerate the slightest injury to the man. Buddhist humanism is based on respect for the dignity and rights of man, concern for his welfare, and ever ready for creation of ideal conditions for the cohesive social order. In fact, Buddhist humanism is a peaceful revolt against the Vedic ritual and literature, the sacredotal class and the prevailing inequalities. All could attain the much sought after *nirvāna*-the *bhikhus* and the householders. The four jewels of the

Buddha-vihara, namely, friendship (*maitrī*), compassion (*karuṇā*) happiness (*muditā*) and indifference (*upekṣā*), aim at creating the congenial and friendly environment. Since the teachings of the Buddha are based upon his personal experience , it is simple and practicable in one's day to day life. The Buddhist doctrine of *dukkha*, the suffering, became important to the extent that it occupied the central place in the philosophies of the medieval Indian religious movements. There is a consistent attempt for the emancipation and amelioration of all the people. The gospel of ahiṃsā covers all men and animals. The Buddha vehemently opposed the sacrifices and the animal slaughter.[10] This was nothing short of an open revolt against the Brāhmaṇical system. The Buddha condemned all wars, because they originated hatred, ill-will, suspicion and unnecessary blood-shed. He initiated friendship and amity towards all, but enmity and malice towards none.[11] The Buddha further emphasised that the enmity is not removed through enmity, rather through friendship and love. This makes Buddhism a forerunner of the subsequent socio-religious movements, which undertook to work tirelessly for the removal of existing social tensions.

There exists "a broader social consciousness" in Buddhism, which is vehemently opposed to the Brāhmaṇical system where "social responsibility was significant largely with the confines of each caste".[12] Buddhism desires the involvement of all classes in building the social organisation. Ashoka's attempts in creating the paternal despotism and the launching of his renowned Dhamma could become possible only with the inspiration he received from Buddhism. In fact, Buddhism has contributed substantially towards the political philosophies of India and the rest of the world.

The creation of the *Saṅgha* (the Monastic order) by the Buddha is indeed a classic illustration of his being a great democrat and a socialist. It is immaterial here whether he was the innovator of the institution of the *saṅgha*, or he borrowed it from the political system prevalent in the tribal oligarchies. What is relevant here is that he created an ultra-democratic institution, which was destined to play a crucial role in the history of the development of Buddhism. It was developed on community basis, where the adherents shared all the necessary provisions, and learnt to live together. It provided sufficient opportunities to the inmates to express, contribute or learn. Its harmonious functioning was ensured · by providing the members complete independence, democracy, equality and morality. Morality was the bed-rock of the *saṅgha*, and the Buddha never made a compromise or concession on it. Rather he enforced it with all force at his command. Morality was considered to be necessary, since it alone could help in enforcing strict discipline and growth of one's personality. It stands at the apex of Buddha's religious and social philosophies. To quote B.R.Ambedkar: "Morality is the essence of Dhamma. Morality in Dhamma arises from the direct necessity for man to love man. It does not require the sanction of God. It is not to please God that man has to be moral. It is for his own good that man has to love man. [13] If Buddhism has been able to withstand all the rough weather and unfavourable conditions, the decisive role played by its strong moral base cannot be overlooked. It gave Buddhism the much desired strength, vitality and dynamism. The Buddha seems to remain pre-occupied throughout, as to how to preserve morality in the *saṅgha*. He warns the adherents against laxity and indiscipline, and reminds them quite often that immorality would pave the way for the speedier extinction of the dhamma. This also explains why the Buddha proposed a Moral code especially for women, when he conceded the demand of their entry into the *Saṅgha*.

Buddha's dhamma was open to all . There was no bias against anybody on the basis of birth, colour, sex or creed. To quote him thus : My Dhamma is a dhamma of justice for all. Proclaim it freely to all men, it will cleanse the good and evil, the rich and poor alike.... whoever is compassionate will feel the longing to save not only himself but all others"[14] In fact, he desired to create an egalitarian society , where every person was given sufficient opportunities to contribute substantially in building the social fabric. The Buddha ridicules the theory of one's supremacy on mere birth, rather he prefers it to be on the basis of one's actions.[15] The *saṅgha* was, infact, the miniature model of socialism, where all could assemble without having any regard to high or low births. The Buddha is stated to have reminded that just as the rivers loose their independent entities after their merger with the ocean, similarly, the members of the four castes also loose their names and the *gotras* after joining the *saṅgha*, and subsequently , they are known as ascetics, the sons of the Sākyas.[16] The Buddha prefers to adhere to the functional division of society, rather than following the traditional stereo-typed four *varṇa* theory of the Brāhmaṇical system. Curiously enough, the scheme as presented by the Buddha is also endorsed by the early inscriptions. It means that the caste system had undergone a spectacular transformation as a result of the emergence of new economic forces. This requires that we should endeavour to make an empirical analysis of the entire Buddhist literature, which is surely to address many existing unanswered queries.

The fact that the women chose to become the Buddhists in large number shows that there existed no gender bias in the *saṅgha*. Buddha's initial reluctance, but subsequent permission to women to join the *saṅgha* indicates that he was not opposed to their entry. Of course, his earlier objections and utterances need a fresh exercise and examination. It is also heartening that 12 out of 80 prominent disciples of the Buddha, were women . When he had compassion and sympathy for the entire mankind including the animals, how could he oppose the women ? The source material needs to be dug up and compared very carefully and intelligently.

In later Buddhism, the Bodhisattva is meant for the welfare of man. The Bodhisattva is known for his wisdom and compassion. The subsequent acceptance of Buddhism by the people of many countries indicates clearly that they must have been influenced profoundly by its rational metaphysics. Its phase of current revival in India launched by B.R.Ambedkar and his Mahar community demonstrates that the down-trodden consider it as their natural abode, where exists the possibilities of getting natural justice. Thus, its survival and wide acceptance and now the revival leaves hardly anything to conjecture about its capability of repulsing any opposition because of its strong moral base and humanism.

Buddha's teachings or his soft spoken dialogues leave hardly anything to conjecture or suspicion that he was really very serious to alleviate the problems of man. But still some argue that his message was paradoxical to humanism or socialism , and that his entire philosophy was utopian, since it was meant for only those who had joined the *saṅgha*. It has been alleged further that he was neither a democrat, nor a socialist, nor a humanist, nor an emancipator of women or down-trodden, because his message covered a small segment of society only. These contradictions require that we should attempt to sort out the crucial areas which offer the possibilities of such criticism. This also needs to make an empirical study of the entire source material with a view to find out the actual truth. Broadly speaking, two prominent areas discern the possibilities of such contradictions , which are given below :-

1.Buddha's antipathy and unsympathetic attitude towards the women; and

2.The scope of Buddha's social message.

1.The inferences drawn from the long conversation between the Buddha and his prominent disciple Ānanda and the controversies arising out after the *mahāparinirvāṇa* of the former are that he was vehemently opposed to the joining of the women into the *saṅgha*. The impression given is that the Buddha had to concede the demand of women's entry into Buddhism half-heatedly due to the persuations of Ānanda. Buddha's opposition is found out in his placing the bhikkhunis under the subordination of the *bhikkhus*, imposing a moral code for the bhikkhunis only and reminding Ānanda that originally the *sangha* was to survive for a thousand years, now it would last for 500 hundred years only. Even after the *mahāparinirvāṇa* of the Buddha, Ānanda was reprimanded by the Buddhists for espousing the cause of the Malla women to have the last glimpse of the deceased.[17]

The above comments against the Buddha and early Buddhism necessitate that there should be given due regard and proper understanding to the contemporary setting before making the generalizations. Firstly , it was typical of the prevalent monastic sentiments everywhere,[18] and the Buddha cannot be singled out for criticism. Secondly , the fact that the Buddha does not reject the women's entry into Buddhism indicates that he was not opposed to them. He simply delays it, and that too with a strong reason . The *saṅgha* was still in its infancy, and its infra-structure was yet to be built up. He wondered whether morality so crucial to his socio-religious thought would be preserved in such circumstances. Morality remains so central to his dialogues that he would not compromise with it under any circumstance. He was busy building the *saṅgha* very assiduously and with all seriousness and in his belief the strict enforcement of the moral code alone could protect and preserve it.[19] It is interesting that the Buddha forecasts the collapse of the states also due to immorality. Thirdly, some indirect inferences can be drawn from the Buddha's conversations with Ānanda.

The former being the child of his time would not like to violate the time honoured customs and beliefs outright , and even when he desires or gets convinced of the imminence of some change, he want to introduce it after debating it properly. there is need to understand the contemporary situations and the limitations of the Buddha, as well. Fourthly, the *saṅgha* was considered by the women as a refuge in their times of calamities and distress. Fifthly, the fact that the women preferred it despite imposition of certain moral codes shows that life was better in it than outside, which might have provided them better status.[20] The women got considerable amount of freedom there. Sixthly, the society provided more dynamic role to the wife and the mother as compared to the *parivajjas*. It is interesting that Visākhā Migāramātā is adorned more as a wife and mother than Mahāpajāpati Gotamī (the foster mother of the Buddha) in the Pali texts.[21] The woman was given greater responsibilities as a wife and a mother and obviously the Buddha did not feel inclined to encourage them to come out openly. The same inference can be drawn about the *gahapatis*, who because of their association pre-dominantly with agriculture, were not encouraged to become the monks, since this could have upset the production relations. Lastly, it is generally believed that out of 80 prominent Buddhists, 12 were women. Some important women include

(a) Khemā, the wife of King Bimbisāra, gave instructions to king Prasenajit ;

(b) Dharmadinā was the author of Cullavedallā-sutta in the Mijjhima-Nikāya; and

(c) Kisāgotamī attained the Arhathood.[22]

Thus, there does not appear to be existing any gender bias or Buddha's antipathy towards the women. Rather there is a consistent attempt to prescribe a pivotal role for them, without endeavouring to disturb the existing social equilibrium. He is sympathetic to their problems and aspirations.

2. Some maintain that the social message of equality of all castes was very weak and that it failed to eradicate the caste system, which has continued to remain a part of Indian social organisation throughout. Further, Buddhism did not bring any transformation and inequalities and social tensions continued to

exist even after the birth of Buddhism. There existed the hierarchy of priests in the *saṅgha*, and its members were drawn mostly from the nobility.[23] The monks did not give up their lusts for accumulating wealth even after renouncing the world and its indications are available at the Karle caves or in other monasteries, where the inner compartments are not provided with any light or ventilation.[24]

However, the above criticism appear to be unwarranted and illogical. Buddhism brought a real social transformation where all were treated equally. Some of the exalted members of Buddhism included , Upāli, a barber, who was an expert on the *Vinaya*; Sunita, a pukkusa; Sati, a fisherman; Punnā and Punnikā the slave-girls ; and Subhā, the daughter of a smith.[25] The accommodation of these low castes in the mainstream of social life does not leave any iota of doubt that it wanted to create an atmosphere of equality and understanding, without any prejudice to caste or sex. The non- acceptance of the caste system on mere birth by the Buddha is quite well known. There is left no ambiguity or lack of clarification, since the Buddha has explained his opposition to caste, whenever he gets an occasion to speak on it.

It is quite interesting that the Buddhist texts have adopted two schemes of categorization of castes-one the existing Brāhmaṇical division of society into four parts, i.e. brāhmaṇa kshatriya, vaishya and sudra, and the other the Buddhist scheme consisting of khattiya, brāhmaṇa and *gahapati*. While the former is used by the Buddha in his conversations with the Brāhmaṇas and the kings, the latter is used in the context of the laity only. The Buddhist scheme seems to be convincing since it reflects the contemporary life. The Brāhmaṇical scheme does not seems to be representing the true picture, because it is ideal and hence theoretical one only. It appears from the Buddhist literature that the first two social groups were a reality, while the last two were perhaps the theoretical categories. Vaishya and sudra figure only in theoretical discussion about the castes.[26] The *gahapatis* cut across other social groups because they were related to agriculture. The *gahapati* does not belong to one particular social group.

There exists variations in service relations between the two systems.

While in the Brāhmaṇical system, the higher caste demands service from the lower castes, in Buddhism the service relations are restricted to one's own caste. The Buddha maintains that he who has wealth, can employ others. Thus, service relations existed mostly in the social group itself, rather than the superior caste demanding service from the inferior caste. In the *Madhurā Sutta* of the *Majjhima Nikāya*, the Buddha has refuted the claim of the Brāhmaṇa to the superior status. Thus, anyone including the śūdras who possessed wealth could employ others.[27] This is opposed to the Brāhmaṇical tenets.

The Brāhmaṇical system provided contradictions in administering justice. There prevailed class legislation because it was based upon the theory of one's birth in a particular caste. But Buddhism maintained that there should be equality for all in law.[28]

Similarly, for salvation all were equal without any prejudice to *varṇa*, *jāti* or *kula*. Anyone could aspire to become the *sammaṇa*. The Buddhist *saṅgha* was a symbol of socialism. The caste distinctions or prejudices were lost after joining it. If at all there existed some difference or differences in the *saṅgha*, it was based upon the seniority or juniority of the monks. Perhaps this was necessary to maintain the decorum, so vitally required in the organisation.

Elevation of status is desired for those who were unprivileged in the present birth. But those who live nicely and decently in the present birth, the prayers are made for their re-birth in the same class. This indicates that Buddhism desired the well being of all classes, especially those who were in the low social scale in their present life.

Buddhism was essentially a protest movement, because it raised a banner of revolt against the existing inequalities . It served its purpose well in awakening the masses and preparing them to fight against all injustice. It aimed at the welfare of all , particularly the downtrodden classes. Its significance lies in the fact that it showed utmost concern to the common man, his uplift and welfare. Its unique contribution is its socio-religious programme, which covers all human beings.

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BUDDHISM AND WORLD PEACE

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More than 2500 years ago, the Prince Siddhartha Gautama , attained the Enlightenment under the Holy Bodhi Tree at Buddha-Gaya and came to be known as the "Buddha" or the Enlightened One". The Teachings or the Doctrine He preached during His 45 years of sojourn is known to be the 'Dhamma' . The set of missionaries ' or the 'Order of the Monks" He organised, is known to be the Sangha. In other words 'Buddhism" means the 'Buddha', The Dhamma' and the Sangha.

While the Buddha stands for the 'Sublimest Advent of the Universe', the emblem of the 'Supreme Wisdom', the miracle of the 'Loving Kindness, Compassion, Brotherhood, Tolerance, equanimity, etc., signifies also the 'Unsurpassed Teacher of the Gods and the men.'

The Dhamma, on the other hand, expresses the 'Law of Dependent Origination that is, interdependence of things under cause and effect, the 'Four Noble Truths', based on suffering, the Cause of Suffering, Eradication of Suffering and the 'Noble Eight-fold Path' comprising of 'Right Understanding , right Thought, Right Speech, Right Action, Right Livelihood , Right Effort, Right Mindfulness and Right concentration' etc.' leads to the eradication of suffering. The Dhamma also denotes the Truth itself.

The Sangha again symbolises the 'World Federation of a Democratic set-up for the Universal Brotherhood, echoing the social Justice, Unity, Co-operation and selfless Service for the welfare and gain of the Many and the beings of the 31 planes of Existence even.

Let us examine, what the word'Peace' is actually meant for ? Generally speaking, 'peace' means, 'Harmony, Concord, Tranquility, Undisturbed State of Mind , Absence of Mental conflict, Freedom from War and Civil strife , Quarrels and Disagreement, etc. It reveals that , Peace has two fold meaning like 'inner-peace and 'Outer or External peace'. In other words, Peace means Peace in the Hearts of the People and Peace all around. Whatever be the impact of the word peace, every human being inclusive of all the sentient beings are peace loving and no one desires to live in sorrows and sufferings.

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If peace is there, the question of peace or the World peace even, should not arise. Therefore, it is sure that peace is being disturbed. What are the causes behind such disturbances?

The Modern Science has given us immense materialistic amenities to satisfy our wordly happiness. At the same time the creation of war armaments and the arsenals are so powerful and devastating that , the catastrophe has gone to the extent of wiping out the human race at any moment and the havoc that had caused by the Atomic bombing on Hiroshima and Nagasaki in 1945 proved it beyond any doubt. Such events naturally then, invite the serious prorblem of the human safety in this globe and as a result it has become a grievous question to the humanity.

Because of Greed, Hatred, Delusion or Ignorance and Jealously, the scientific developments, which are devoid of Ethical Codes and Humane Values, there arise inordinate race for love of Power, Distrust, Antipathies and the all possible evil motives in the human minds itself. It may, therefore, be concluded that, such advancements of Science would be of no use for bestowing any enduring peace or Happiness and on the other hand, lead to competition, conflict violence between man and man, men and nation and nation resulting in turmoil, oppression and disasters etc,. It is, therefore, experienced that the human Minds are the roots of all the evils. The Minds which govern Good and the Bad activities, can operate beyond any scientific measuring computers, are said to be the real Friends and the worst of the enemies of the humanity. In the circumstances , the defence of the peace should be construed in the human Minds taming them through appropriate training. Because Right and Balanced thoughts, Consistent and harmonious intentions, Harmless and Wholesome deeds, if emanated from the Mind Disciplined, the result shall naturally be beneficial and well being to the humanity.

In the light of the above narrated facts and contentions, it may be deduced that, Buddhism can play the most significant role for ushering in Peace and harmony amongst the mankind. Because, Buddhism analyses the root causes of the human problems and tackle them correctly, advising the marvellous prescription of the Noble Eight Fold Path based on Morality, Concentration and wisdom. If they are suitably practised and inculcated in anybody's life, he is sure to remodel and reshape his philosophy of life endowed with the spirit of qualitative virtues of loving kindness, Compassion, Piety, Fraternity, Understanding etc., the most scientific essentialities of Buddhism, needed to build up a truly human being. The Right Speech, Right Action and Right Livelihood, the Ingredients of the Nobel Path which are no other than the Noble five precepts, or the Great Pancha Silas, the admonition of Non-killing, Non-stealing, Non-adultery, Non-liening and Non-intoxicating etc., the Moral Antidotes, if spiritually followed, one will automatically become Rational, Sympathetic and Peace-loving person. Whenever one becomes Non-violent in deeds and activities, the Traits of Fellow feeling and Co-existence in him will sure to follow resulting in an atmosphere of Non-danger to anyone's life. Then and then external Peace and Harmony may be achieved and preserved all over the world.

Since Buddhism is acclaimed to be the Synthesis of the Ethical and the Moral Culture , advocating no hatred, discord and dissension, etc., its cardinal and positive essences transform into a peaceful environ, dispelling the darkness of despair and make the mankind Free, Independent and Happy. Buddhism protects and preserve the Birth right privileges of all beings. Its self-cultured Notions, do neither maintain any malicious intention, nor any prejudicial attitude towards any faith prevailing in the human belief, and thereby asserts to be the Perfection of Tolerance, and thus paves the Real Panacea befitting the formation of Peace for all ages and all parts of the World.

Let us examine, how far the other components of the Nobel Path, namely, Right Effort, Right Mindfulness, Right concentration, Right thought and Right understanding are useful in bringing in Peace to world. We have already mentioned that, the Mind is the root of Peace or Non-Peace. Therefore, Purity of the Mind seems to be very essential factor. One's Mind can got purified through Meditation. Because, Meditation is the Art of purification and Taming of the Mind. It is Vipassana or the Insight system of Meditation that brings self-realisation and Self-control. On the basis of the Moral Grounds, whenever anyone attains awareness, meditating to perform any Welfare and Benefit to Oneself, he is sure to concentrate his Mind, in doing good to his fellow-neighbours also. One who achieves the quality of loving himself, through perfect and sincere Meditation, his realisation of the Universal loving kindness is sure to follow. For the fact that the meditator, by and by realises that, he is the part and parcel of the Universe. He is sure to realise that, every living being has the Equal and Justifiable right to live in this Universe, as he himself deserves. As in the Sangha, thus there wipes away all sorts of disparities and anomalies leading to concord, Cooperation, and the New Order of the Mankind to erect the National, International and the Universal peace. The Buddhist Meditation is of paramount importance to transform oneself, the Society and the psychological environment for the Peace for oneself, the Society , for the Community, for the state, for the Nation , for the World itself. When the wars are born in the Minds of men, their powerful Antidote - peace should also be implanted in the same Mind steadily Nourishing, Nurturing and Sustaning the principles of Buddhism.

Meditation with Positive Awareness and thoughtful Effort, will rekindle in the Transquil Mind of the Meditator that, inclusive of himself, all living being are the Composite of Five Aggregates of Matter, Feelings, Perception, Mental Impression, Consciousness and the Mind Only. These are all alike and there lies no dissimilarity anywhere. But they are all most Transitory and Impermanent. On the attainment of the Right understandings, the Meditator realises that Greed, Hatred and Delusion and the roots of birth, rebirth etc., inflicting all sufferings and the peaceless state of affairs. Having gained such a realisation for him, the whole world turns to the Heavenly abode of one family of Brotherhood with all ever pervading world of co-existence.

Before I conclude, it may be cited that when the Mind-afflicted imbued with world of sympathy and loving kindness , as in the case of Candaśoka (Aśoka the Ruthless), the spirit of Buddhism transformed him to the 'Dharmaśoka' (Aśoka the Righteous one), the Greatest of emperors the World has ever seen. The havoc of nuclear devastation caused on Hiroshima and Nagasaki too, has transformed the Humane reasons and qualities lead into the formation of the United Nations Organisation with its Charter based on the features of Buddhism for the World Brotherhood. Thus we may once again assert that Buddhism is a Science of Peace, Art of Peace and the Nucleus of Peace. Let all be hath its Serene peace and Happiness.

ENMITY CANNOT BE OVERCOME BY ENMITY

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The teachings of Lord Buddha as collected in the *Dhammapada* enumerate the concept of enmity and its opposite non-enmity. In his sermons Lord Buddha gave the idea how to overcome enmity.Enmity is the inimical passion and the attitude or condition of harmful nature creating a feeling of hostility and hatred between individuals, groups, societies and nations. Enmity causes chain reactions of enmity and it is an ever increasing process. Thus enmity grows in degrees making relationships and situations worse leading to destruction and devastation. Anybody suffers from an enemy who becomes arrogant to take revenge upon.

Through the centuries, particularly in modern times, the human society is facing the loss of all kinds of resources in all spheres of human life due to enmity. In the political field, social atmosphere and even in family life enmity plays a vicious role. Enmity breeds hatred and hatred leads to more inimical acts. Rabindranath Tagore rightly remarks that the world is in violance and peril due to enmity among persons and human groups leading to bloody warfare and heinous crime.

In between individuals enmity causes erosion of human values, mistrust and breaking of relationships but in the social context enmity causes violence which hay be defined roughly as the illegal employment of methods of coercion for personal or group ends.[1] It is really difficult to distinguish between illegal violent acts and acts of might or force legally sanctioned. The violences caused by enmity are assassination, massacre, terrorism, riot, torture, assault and the like.

Enmity is caused by misery. Misery has four dimensions *Vedanā*, *Tṛiṣṇā*, *Ajñāna* and *Saṃskāra*, *Vedanā* or Feeling develops into a tendency of blind desires and when it is in high intensity it reaches the state of *Tṛiṣṇā* or Craving. It affects the tranquility of mind. *Ajñāna* means ignorance, but it is not the absence of awareness. *Saṃskāra* is egoistic attitude of oneself. When misery is dominated in one's mind, it takes the form of hatred, anger, egoism, attachement etc. and finally it leads to enmity. Social misery also takes the form of enmity. It is, in fact, an asymmetrical relationship. If one is inimical to other we take it for granted that the reverse is also true on the assumption of symmetrical relationship. The only way to overcome the enmity is to impress on the fact that even if one is inimical to other, the other need not be inimical, because enmity breeds enmity to a larger extent.

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Craving and ignorance disturb the individual discipline and thus affect the social behaviour. These cause individualism, self-isolation, rapture of social harmony. All these create enmity at the personal, social and political levels. Craving is eliminated by ethical striving and *śīla* and one can get rid of ignorance by intuition. Sense of conflict and lack of harmony at personal and social life must be overcome through righteous acts and compassion. For removal of ignorance a strict morality is essential. *Śīla* and *Prajñā*, good conduct and intuitive insight, eliminate inimical passions.

The roots and causes of enmity have been illustrated in the *Dhammapada*. The guidance is also there how to overcome enmity. The state of being of the human being is the result of what the human being think. The very existence is founded and made up of thoughts of human being. The destiny of man depends on the good thoughts or evil thoughts. It is stated, "He abuses me, he beats me, he defeats me, he robbs me - in those who harbour such thoughts hatred will never cease"[2]. Those who do not harbour such thoughts hatred will cease.[3] It is also stated, "Not at any time are enmities appeased here through enmity but they are appeased through non-enmity. This is the eternal law".[4] The causes of enmity are described in the *Dhammapada* as "There is no fire like passion, no capturer like hatred, there is no net (snare) like delusion, no torrent like craving".[5] Therefore, while man becomes a prey of evil thoughts and in his mind the dominating attitudes are passion, hatred, delusion and craving, a sense of enmity develops in his mind and he becomes inimical to other persons for his self-interest. Thus enmity grows in one's mind. In any social situation it is inevitable.

The main theme is how to counteract enmity. There are two ways to counteract and to make counterattack. That can be done either by enmity or by non-enmity. If enmity is retorted by enmity, enmity will grow progressively on both the sides causing much harm and destruction on both sides and the matter cannot be resolved. So, one should refrain from hostile action or enmity even if provocation is there. Enmity should be counteracted by non-enmity.

Non-enmity is not synonymous to *Ahiṃsā*, non-violence or peace. These three terms are generic terms but enmity or non-enmity is a specific term. Enmity grows in one's mind for self interest to gain something not due to his honesty or it may grow to do harm to somebody out of malice. Each case of enmity is a specific case caused to a particular individual . It may happen under a general state of *Ahiṃsā*, non-violence. But when enmity is counteracted by enmity and rolls like a snowball causing many people involved, it may resort to *Hiṃsā*, violence to a little extent or a great extent. But usually enmity in found at personal level while a human being suffers from an enemy who becomes arrogant to take revenge upon. Non-enmity should be practised by the person who faces the enmity and affected by it.

The attribute of non-enmity, even being exposed to harmful act of enemy, can be attained by the doctrine of *Ahiṃsā* practised by *Śīla*. The term *Śīla* cannotes abstention from thinking and doing evil with deliberation. Ahimsa is a mental attribute as being non-anger. When practised it repulses and destroys anger and does not harm the enemy. *Ahiṃsā* has its philosophical foundation as a doctrine of non-injury to all living beings. The concept and principles of *Ahiṃsā* is held in high esteem in all major religions of India, although variations are found in doctrinal practices in different religions.

In major religious traditions of the world the concept of non-violence has been accepted which means non-injury to living being. Non-violence has been conceived as an attitude of non-destructiveness and reverence for life. It is an ideal of social harmony and peaceful living as well as non-violent approach to conflict even in oppressive situations. Peace is based to some extent on *Ahiṃsa* and non-violence as a method to refrain from unrest and war.

Enmity can be overcome by non-enmity only and not by enmity. Non-enmity is a state of mind which does not find fault with others even under compelling situations. The attitude of non-enmity is the state of tranquility.[6] It is stated : 'He who has given up (thoughts of both) victory and defeat, he is calm and lives happily".[7] Human mind should be free from all feelings of antagonism and should be purified. The universal love and compassion should be the guiding force of mind. This is *Maitrī*. The conquest of enemy should be by 'Righteousness' , the deed of the wise man.

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NĀGAS TAKE TO HUMANISM :THE SUCCESS OF BUDDHISM IN ANDHRADEŚA

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Buddhism is humanism *par excellence*. Human welfare and a life module to work for human welfare, are the supreme concerns of Buddhism. Life devoid of suffering (*dukkha*) is the content of the preachings of the Buddha. The Buddha says : 'Only one thing do I teach, suffering (*dukkha*) and its end to reach' (*M.* 22/1,140). The *Dhamma* of the Buddha lays down the principles and procedures of the life so conceived and the Saṅgha provides the situation for the practice of the *Dhamma*.

It is for reasons of its emphasis on humanism that Buddhism, more than any other religious faith in ancient history, spread across the continent , transcending physicial and cultural barriers . Buddhism is the greatest gift of India to the world outside. The message of the Buddha spread fast in the Ganga basin since first expounded at Sarnath. Its popularity in Deccan (*Dakṣiṇāpatha*) was equally fast expanding, as literary and archaeological evidences support. Since first introduced in *Dakṣiṇāpatha*, Buddhism spread out to most parts of Andhradeśa, Maharashtra and Karnataka within a span of no more than a couple of centuries. It is important to note that Buddhism, wherever it be, expanded not by riding over waves of popular disaffection, but rather by a virtuous absorption of local faiths into its fold. The historical experience in Ahdhradeśa is relevant for a study on this point.

The Buddhist Beginnings in Andhradeśa

It is on historical fact that Andhradeśa was the Oldest South Indian home for Buddhism, Though 3rd Century B.C. is generally agreed upon, it is likely that the Buddhist beginnings in Andhradeśa, go back a century earlier. The 3rd century B.C. date is based on the known fact of Aśoka despatching missionaries to

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South India and Ceylon, but the recent archaeological discoveries at Amaravati (I.A.R. 1973-74 pp. 4-5, Sarma I.K. 1988, p.7 Hanumanta Rao B.S.L. 1973 pp 54-55) favour an earlier date for the foundation of Buddhism. This is in keeping with the *Kathāvatthu* reference to the participation of the Andhakas in the Third Buddhist Council, which presupposes a long term existence and consolidation of Buddhist mission in Andhradeśa by 3rd century B.C.

The term Andhaka, occurring in literature, is not known in inscriptions, which otherwise mention the existence of Mahāsaṅghika Sects, Chaityakas and Rajagirikas (Burgess J.1887, P.22,26,41 and 53). Andhaka was, perhaps, the collective term for the Mahāsaṅghika sects of the Amaravati (Dhānyakaṭaka) region. Amaravati may not have been the lone Buddhist centre, others too may have come up at about the same time, but we do not know them for want of evidence. If follows that Mahāsaṅghika *ārāmas* were established in Andhradeśa, even in the pre-Aśokan time.

Several scores of Buddha *ārāmas* are known to have existed in Andhradeśa - Amaravati, Goli, Jaggayyapeta, Gudivada, Ghantasala, Bhattiprolu, for instance, in the Krishna basin and Salihundam, Bavikonda, Thotlakonda, Sankaram, (Bojjanakonda) to mention only a few, in the coastal region to the north of the Godavari river, the region anciently called Kalinga. Other than these are Dhulikatta, Nelakondapalle, Chandavaram, Nandalur Guntupalli etc., widely scattered over the state. Not all these were as old as Amaravati, but certainly they were all in existence by 2nd century B.C. and belonged to Mahāsaṅghika and Theravadin Schools. The establishment of so many Bauddha *ārāmas* in different parts of Andhradeśa, speaks of the popular favour enjoyed by Buddhism. Going by the Amaravati example we have to assume that, the *ārāmas* at all the places, received liberal donations from people in general, even *upāsakas* and *upāsikas* and merchants and artisans in particular (Luder List Nos. 1247, 1303, 1229 and 1973).

Buddhism and Brāhmaṇism

Buddhism prospered in Andhradeśa and prospered well. But if is not so much with the prosperity of Buddhism that we are concerned here, as with the popular favour it enjoyed and the reasons therefor. It is necessary to examine the cultural milieu into which Buddhism entered as a powerful factor in Andhradeśa. Much has been said of the ill feelings against Brāhmaṇism supposed to be sweeping over the Deccan, about the time that Buddhism arrived, serving as though an eager invitation for the doctrine of the Buddha, to gain new grounds. (Hanumanta Rao, B.S.L. 1973, p. 47). There can be no more of historical misconception than this because Brāhmaṇism, if at all, was not so strong and deep-rooted , when Buddhist in-flows began in 4th-3rd Century B.C., as to earn so much of popular disaffection . Stories of the legendary hero Agastya aryanising the Deccan, Rāma the mythical Ikṣvāku ruler, going south to save Vedic ritualism in danger, and Āpastamba and Bāvari of the Brāhmaṇical order, residing in Andhradeśa, have been often recited as proofs of entrenched Brāhmansim in South India. But these are no historical proofs of entrenched Brāhmanism in South India. But these are no historical proofs as Agastya and Rāma are mythical figures, where as, Āpastamba and Bāvari, if at all, make too small a sample on a wide geographic canvas. The first epigraphic reference to the performance of a Vedic ritual in Deccan was the Naneghat Inscription of Naganika (Gopalachari, K.1941,pp.40-41) In Andhradeśa, particularly, there was no mention of Vedic rituals in inscriptions till 3rd century A.D. (Gopalacharu,K.*op.cit.* pp.137-138). Fergusson's remark that Brāhmaṇism had not influenced the manners of the Telugu people at the time of the Amaravati stupa is significant (Fergusson.J. 1868,P.194). It is time we are rid of the misconception, that Buddhism spread over the ruins of Brāhmaṇism in Deccan.

Megaliths and Nāgas

Archaeology has shown that, about the time Buddhism arrived in Deccan, the prevalent culture was Magalithic (Gururaja Rao, B.K.1972)). It was Iron age culture, characterised by graves built of huge stones, a culture which cared more for the dead than for the living. Several hundreds of Megalithic graves have been discovered throughout Deccan and South India from Vidarbha in the North to the extreme south of the Peninsula. They have been classified as of eight types, some of which are exclusive to Kerala. The Kerala types apart, the Megaliths resolve into two broad groups, pit burials and cist burials. Both the groups, dated between 1000 B.C. and 200 A.D. belong to a single culture complex. Some of the graves are quite rich in burial offering such as, potterys ornaments, iron tools and weapons, far richer than the material outfit in living houses. The dead would require these furnishings for their life in the other world. The Megalithic was evidently a culture emphasising on funerary rites and practices. Burial chambers were built with huge stone blocks and chiselled slabs, and further covered on surface by cairn heaps, all that involving prodigious effort. This was one part of the ritual, the other being parting with the choicest possessions by way of burial offerings to the dead. This sort of obsession with death was superstition at the extreme, based on a belief in life after death and perhaps involving propitiation of ancestral spirits, identified with gods in worship.

There is an opinion among archaeologists, that the Buddha stūpa originated out of the Megalithic graves. The opinion is well founded on their formal and functional similiarity, both being mounds raised on the relics of the dead. The discovery of Megalithic burials and Buddha stūpas, in close proximity of one another at many places including Amaravati, Goli, Nagarjunakonda, Yelleswaram, Chandavaram, to mention only some, lend further support to the suggestions. But Buddha stūpas were also raised in regions having no Megalithic record, for example, Sarnath, Sanchi, Nalanda, Piprahwa etc. Without getting into a discussion, whether or not Buddha stūpa originated from Megaliths, we may presume that stūpa, as an architectual form, was widely adopted by different cults, early in the 1st millennium B.C. and in turn by the Buddhists. Anand Coomaraswamy (1935 pp. 12-14) points out that there are many references to Nāga and Yaksha cults, scattered through Buddhist literature. There are also references to Yaksha Chaityas(Anand Coomaraswamy op.cit. p.12) whereas (called as Nāga Dagobas by Fergusson) have been frequently depicted in Amaravati art (Burgess J.op.cit. PL.XV, XX, XXII, XXXII, XXXVIII, XL, XLI).

In the first millennium BC., Nāgas the worshippers of Cobra gods, appear to have formed an important section of the populations of the present Andhra region, more particularly the region of the Krishna river. According to the late Rao Bahadur Venkayya, the indigenous rules of South India were Nāgas

(Viswanatha S.V., 1928, p.27). *Sankhapala Jātaka* describes the lower Krishna basin as Nāgaloka (Vogel,J.Ph.1926, pp.25-34). Gaṇḍavyūha refers to Manjusri converting a large number of Nāgas to Buddhism at Dhānyakaṭaka, (Hanumanta Rao, S.S.L. *Op.cit.* P.17). The *Mahāvaṃsa* mentions of Nala, a Nāga king, having subterranean capital Majerika at the mouths of the Krishna river (Vogel J.Ph *Op.cit.*). At Amaravati there are as many as thirty three-panels, representing Nagas either in serpentine or human form (Burgess J.*Op.cit.*pp.60-93). Even personal names mentioned in Amaravati inscriptions have unmistakable Nāga import. Nāga Tishya was the name of a merchant and Nāgamitrā of a Buddhist nun. A Nāgagharutapa and his grand son Nāga, were among the donors to the Buddhist saṅgha at Amaravati. (Burgess. J.*op.cit* PP.55. 82 & 91).

The Nāga cult must have been an aboriginal culture of Andhradeśa, particularly of the Krishna river basin, more or less referable to the same time bracket, as of the Megalithic culture. Time and space coordinates make it plausible that the Nāga worshippers were Megalith builders. Animism central to the Megalithic culture, is in tune with the Nāga cult to the extent that spirits of the dead dwell in the nether world, the domain of the Nāga gods, Majerika, the capital of the Nāga King Nala, was a subterranean city. In the art of Amaravati and Gandhara, there are sculptured scenes of the Lotus Throne of the Buddha, borne up Nāga spirits and emerging from underground (Burgess J.*Op.cit.*p.49 Fig.11). There was an integral relationship betwen Megaliths and ancestral worship on the one hand and Nāga cult on the other.

Buddhism and Nāgas - Amaravati

The Nāgas appear to have been among the first converts to Buddhism in Andhradeśa. The Chinese pilgrims often refer to monasteries and stupas occupying places originally haunted by Nāgas (Coomaraswamy, *Op.cit.*p.13) .

In other words, Bauddha *ārāmas* were established at hallowed spot of Nāga worship. This explains, to a large extent., the great deal of interaction, between Nāgas and Buddhism, observed in art and literature. In the Amaravati Sculpture listed by Burgess, there are as many as ten Nāga Chaityas or

Nāgabandha Chaityas, depicting each a fierce hooded cobra as principal figure on the drum. A Nāgabandha Chaitya (Burgess.J.*Op.cit.*P.78 PI.XLI) for instance, has three five-hooded cobras coiling round the dome and forming a knot in centre, on the drum, a five-hooded cobra is the frontis piece is flanked by similar ones in panels. An other representation (Burgess J.op.cit. P.40 PL XV) has five-hooded cobra in a shrine panel with a chhatra over the central hood. These Nāga Chaitya sculptures depict the form of aboriginal Nāga worship with the deity, a fierce five-hooded cobra, placed in the holystead of stūpa or shrine.

An other class of Nāga Chaitya culptures has associated sacred symols of Buddhism with the principal deity. The central piece still is the five-hooded coiled cobra. For example is a stūpa sculpture with five-hooded cobra as the frontis piece on the drum. Dharmachakra on the right and Bodhi tree(?) broken on the left, all in separate panels (Burgess, J.*Op.cit.*p.52 PI.XX). These sculptures are a proof to the effect that Amaravati has taken to Buddhism , in addition to the traditional faith. It amounts to accepting Buddhism without discarding the traditional worship of the hooded cobra.

Yet another class of sculptures depicts Nāgas adoring or otherwise serving the Buddha or the cause of Buddhism. In an often repeated scene, Nāgas and Nāginis in human forms with hooded heads, worship the sacred throne (Burgess J. *Op.cit.* p.75 PI XXXVII). Some scenes show the Buddha seated on the coils of a great cobra (Nāga Muchalinda ?) whose hoods surround the aureole of the head of the Buddha (Burgess J.*Op.cit.*p.73 PI.XXXI) other representations are dancing Nāgas taking charge of the Buddha's bowl (Burgess J.*Op.cit.* p.40, Pl.XVII), Buddha Teaching the Nāgas (Burgess J.*Op.cit.* p.92) and Nāgas worshipping the Buddha in human form (Burgess. op.cit. p.8.PL. XLII.4). The process of conversion to Buddhism is complete; Amaravati has taken to Buddhism as the principal faith.

In sculptures we watch the stages in which Amaravati became Buddhist. Originally worshipping the cobra deity, the place first accepted Buddhism in addition to the traditional faith, only to end up as an ardent convert to the doctrine of the Buddha. Buddhism, replaced Nāga cult at Amaravati and this replacement must have been an accomplished fact by 1st - 2nd centuries A.D. It was also about the time that Megalithic culture came to a close.

Buddhism and Nāgas - Chandavaram

We follow a similar transfer of faith in the sculptures at Chandavaram, a little known Bauddhārāma in Prakasam District of Andhra Pradesh. Here are, on a lone hill, stūpas and vihāras, ravaged and ruined by man and nature. The principal stūpa (*sthāna chaitya*) once a lofty and richly decorated structure, still stands, pitifully though, the other stūpas, monasteries, pillared halls, shrines, *toraṇas*, railing, originally a part of the *ārāma*, having ruined to the ground level. We estimate that , when alive, the stūpa had some two hundred sculptures half of which have been stolen and many broken to pieces. Only a few are left out as a witness to the original grandeur of the Chaitya .

The stūpa, built by solid brick-work, was a modest proporations at the beginning, but enlarged thrice afterwards. It appears to have been, originally, a Nāga Chaitya, intended for the worship of a Nāga deity. Three sculptures of fierce seven-hooded cobras of impressive size., recovered in the vicinity, suggest that such must have been placed at the four cardinal directions of the stūpa for worship. A sculptured slab (Reg. No.16 A) of Nāgachaitya with a five-hooded coiled cobra, flanked by female deitieis carrying offerings must be having a formal resemblance to the original stūpa of Chandavaram. A number of Megalithic graves, discovered at the foot of the hill, are a further proof of the linkage of Megaliths to Nāgas and Nāga worship. Chandavaram must have been at first, a sacred place for Nāgas, perhaps a place of Nāga pilgrimage, later converted to Buddhism.

After taken over by Buddhism, the stūpa was enlarged and a 2.35 meter high drum with decorative brick pilasters was added by chiselling down the face of the rock bottom. The process of conversion to Buddhism is indicated by stūpa panels showing sacred symbols of Buddhism, along side the Nāga deity. A delicately carved stūpa sculpture (Reg.No.11) has the sacred five-hood cobra as the central piece, flanked by Bodhi tree on the left and relic casket on pillar on the right, in separate panels, The sculpture points to the Buddhist beginnings at an otherwise sacred place of Nāga worship. Chandavaram, has become totally Buddhist as indicated by the following sculptures, stūpa panels depicting only the sacred symbols of Buddhism-Dhammachakra, Bodhi tree and Relic Casket (Regd. No. 13 & 15), Nāgas worshipping the relic casket (Regd. No. 12), dancing figures holding Buddhas Bowl (Reg. No.3) Mahabhiniskramana (reg. No.1) Nālagiridamana (Reg. No.14), worship of the lotus seat under the Bodhi tree (Reg. No. 16) and several 2.80 metre high dome panels, each in three registers, depicting worship of the Bodhi-tree, Dharmachakra and stūpa, in that order.

Buddha is not shown in human form, in any of the Chandavaram sculptures unlike at Amaravati. The master was always symbolically indicated by the sacred throne or Dharmachakra or Bodhi Tree, or Relic casket or the Buddhapadas. If Amaravati stūpa belonged to Mahāyāna, as indicated by the sculptural representations of the Buddha in human form, it must be that the Chandavaram stupa was of Hinayāna, for reasons of only the symbolic representations of the Buddha. But these subtle differences may not have mattered so much for the Nāgas, as for the members of the religious order.

The Nāgas took to Buddhism by choice, not by compulsion and the choice they exercised was only between their traditional faith and Buddha's dharma. It mattered very little to them whether it was Hinayānism or Mahāyānism. Simply Buddha was god (deva) like any of their traditional gods. But whether they totally discarded their tradtional gods after takeing to Buddhism, is a moot point. Traditions die hard and the older they are, the harder they die. The Nāgas, at some point of time , accepted the Buddha in preference to their traditional gods (Devātideva) . But Buddhism intelligently took them into its fold (Burgess J.*Op.Cit.* P.73PIXXXI, Chandavaram Reg. No.2) but by giving them a subordinate status , not by totally expelling them. Had Buddhism cast them out, it would have brought in its train, religious tensions, which so far as we know, have not been mentioned in the history of the region.

Still we need to account for the subsidiary position of the Nāga gods in some of the sculptures of Amaravati and Chandavaram. In the first place, the sculptures, so classified here as to suggest faith transfer to Buddhism , may not arrange in the same order chronologically, such that the process sought to be presented, is more hypothetical than real. Nevertheless it is not unreasonable. In the second place sculptures at religious centres would reflect the view point of the religious order and not of the devotees. The sculptures in question would only indicate the conversion of a religious place, but not of the people in general. Even if it were conversion of a religious place, the same ought to have had the sanction of the people of the place. At any rate, it is undeniable that Buddhism, was gaining against the Nāga cult, even at the level of popular esteem, about 1st-2nd century A.D. an acceptable date for the sculptures in consideration.

After taking to Buddhism, the Nāgas may have discarded animism, but not animistic gods. The cobra gods, even if divested of status, would still have found a place at street corners and underneath shady trees. The chief contribution of Buddhism to Andhradeśa was progessively weaning away the Nāgas from animism through preaching humanist ideals. The Buddha promised deathlessness , where death and the dead had been the main concern.

"Open are the doors of the deathless
Let them that have ears repose trust"(*M*.26/1-167)

Death, like every thing else was unreal, The message cut at the roots of all that the Nāgas had held sacred and unviolable.

"Impermanent are all component things,
they arise and cease, that is their nature,
They come into being and pass away,
Release from them is bliss supreme (*Dhp*. 165).

Life is important and death no more. They do not depend on a god unknown any more. Life is bliss when free of fear and grief.

"From craving arises grief
From craving arises fear
To him who is free from craving, there is no grief,
what of fear (*Dhp*. 216).

These simple tenets of Buddhism, most relevant for the Nāgas, made a refreshing contrast to the misconceptions they harboured all along. The Nāga Chaityas became Buddha Chaityas where the Nāga gods lost importance. The Nāgas in turn gave up Megaliths and ancestral worship. Buddhism conquered the Nāgas from entanglements with death. Nothing greater can be said to the credit of the humanist appeal of Buddhism than this achievement in Andhradeśa.

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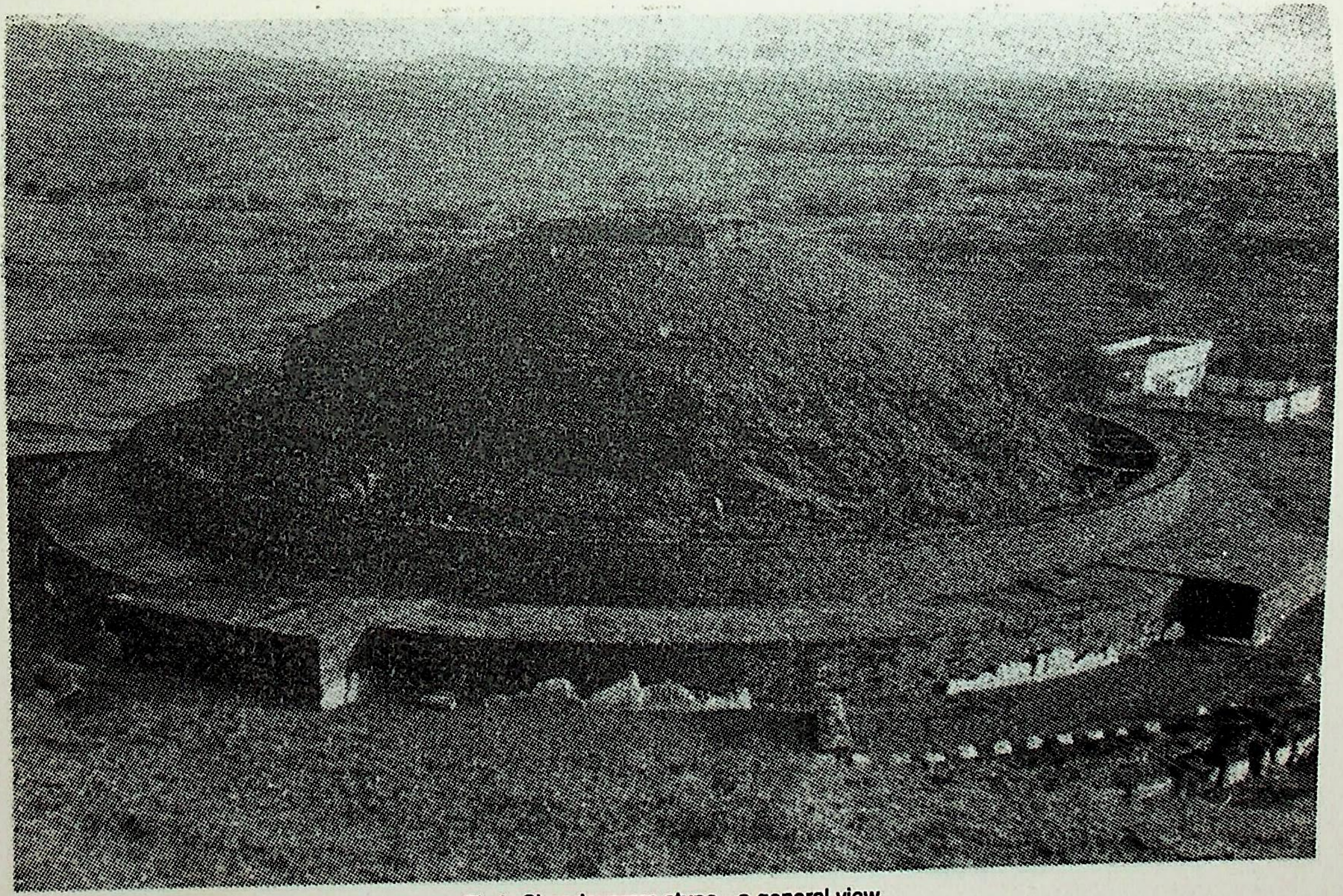
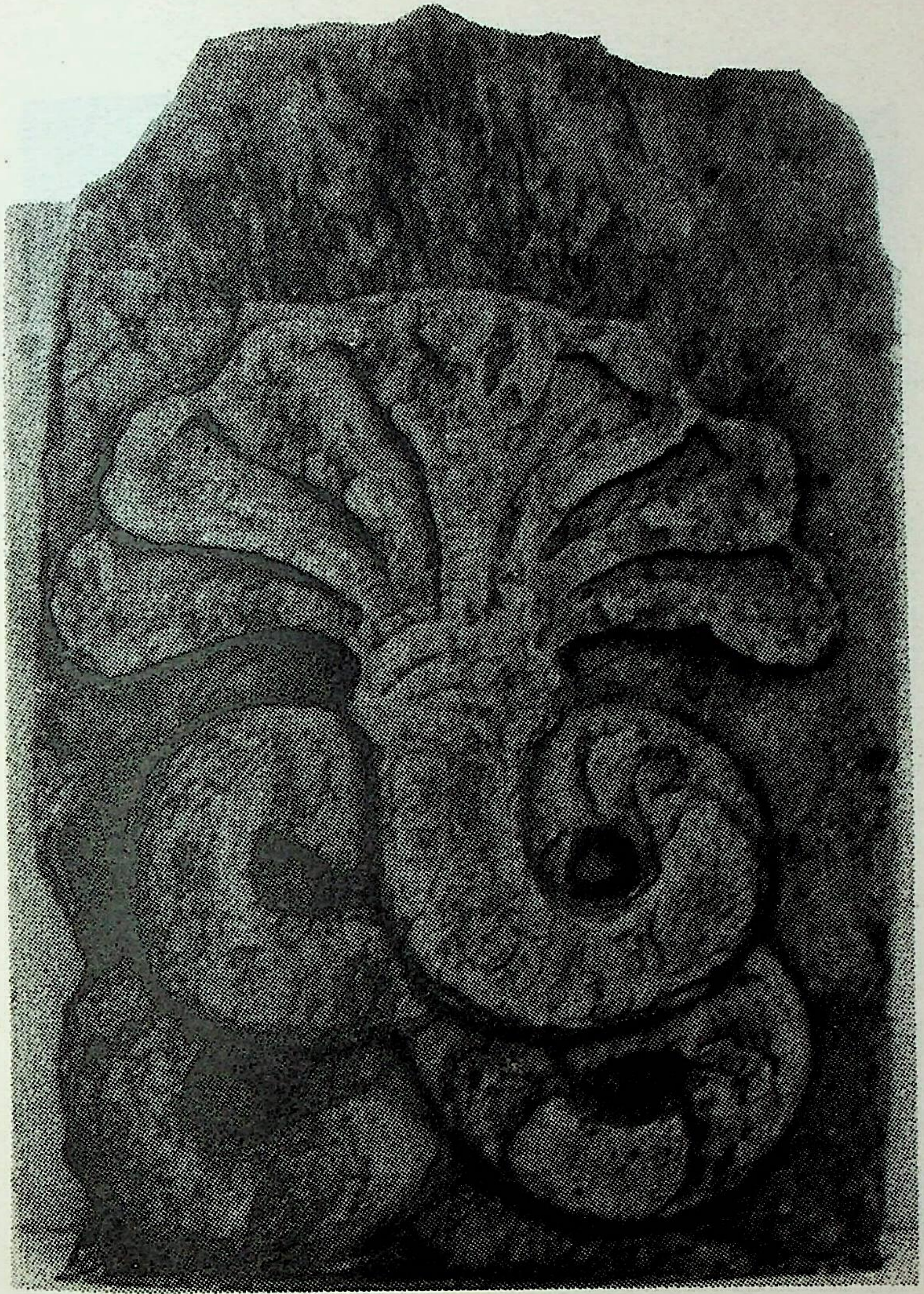
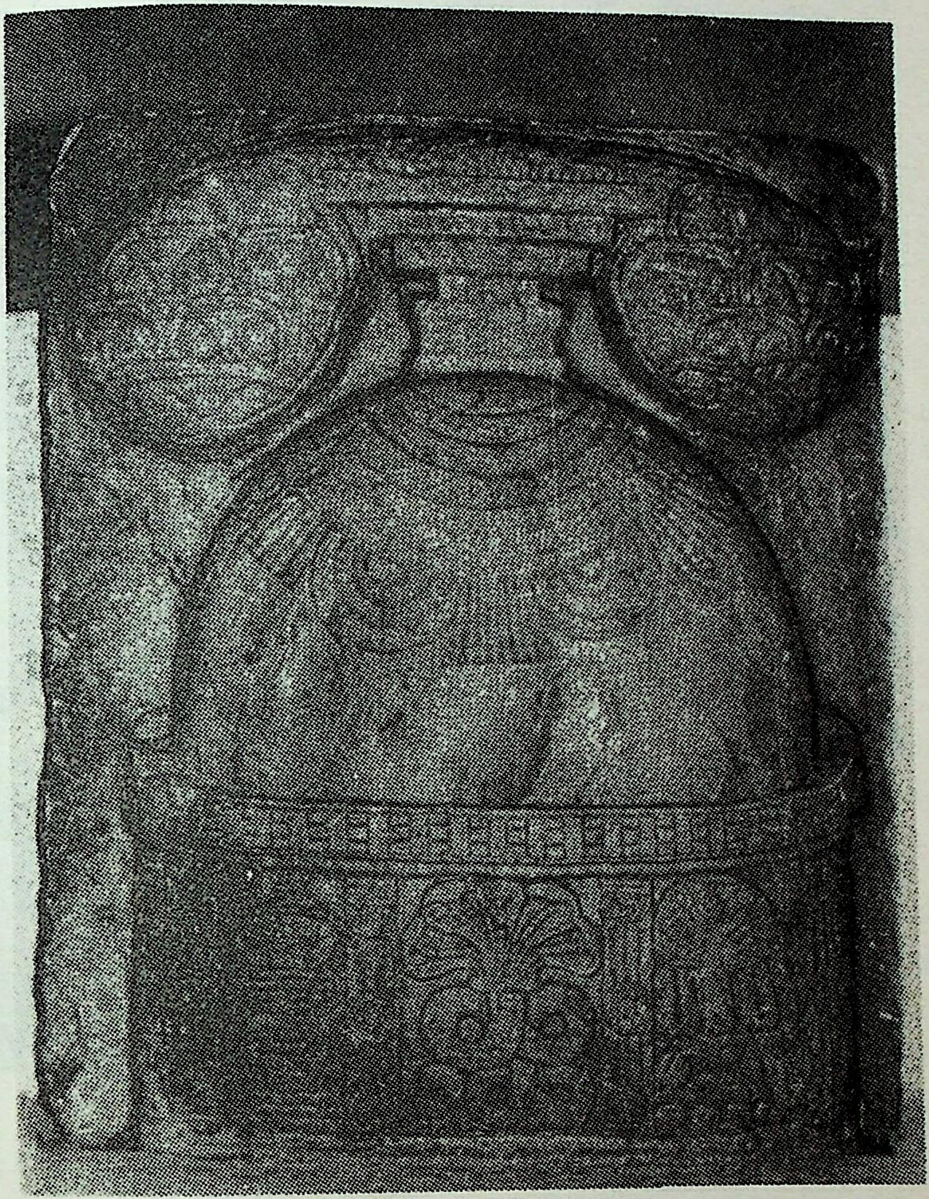


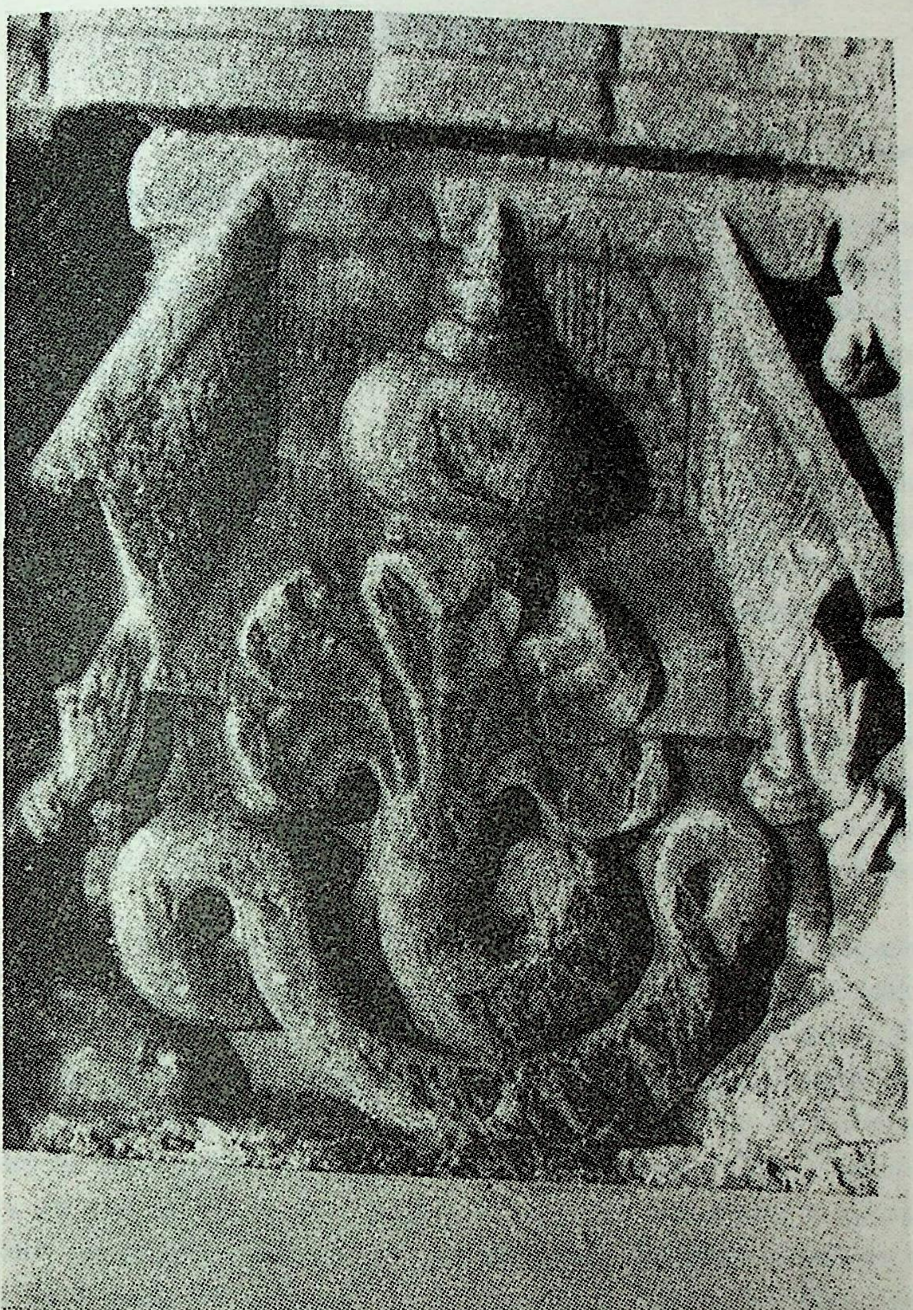
PL 1: Chandavaram stupa - a general view



PL 2: Seven - hooded Naga god Chandavaram



PL 3: Stupa panel Chandavaram



PL 4: Naga god carrying vedic casket on the central hood chandavaram

HUMANITARIAN VIEW OF BUDDHISM

Dr. Surendra Kumar *

Since the culture and civilization exist, the aim of Individual and society is to get rid from misery of the world and to lead a perfect life. In the history of mankind the great personalities, philosophers and reformers have preached on various noble aspects and established moral commands for the development of the society. In this field, Buddhism is predominantly a rational and moral religion. Its objective is not to believe in the supernatural gods but to know the fact of existance of sorrow and suffering. Its goal is not heaven but to find the practical method to root out the pain of human beings in the harmony of an intellectual and ethical life through self-conquest. Early Buddhism believe only in a virtuous life unfettered by rituals. It lays emphasis on non-violence against sacrificial duties, which is one of the contemporary social activities. At the sacrificial ceremony of animals Buddha utters : "In whatever sacrifice cows are slaughtered, goats and sheep, fowl and swine, and where divers living creatures come to distruction- such sacrifice, Brahman, as involves butchery, I do not praise".[1] Prescribing no formal worship he preaches mental purity and moral excellence and opposes vain theological speculations with a utter disgrace for humanism.

Now, what Buddhism offers and propogates for the humanity is considerable. As we all know that the Buddha is primarirly concerned with the problem of suffering, the problem of corruptibility of all things born, composite and mutable, their liability to suffering , disease, inveteration and death, on the other hand he observes that a man is not conscious of his own miseries.[2] Contrary to that, people are happy in the life of delusion. Greed, hatred and cruality are everywhere in the society. It is said, this was all due to ignorance. Therefore, immediately after turning the wheel of law, Buddhist missionary work with a small group of disciples was started and the master sent them forth to preach the Eternal Law for the gain of the many, for the welfare of the many in compassion for the world.[3] He Buddha preaches the Dhamma in the language spoken by the common people and gives freedom of thought, expression and action to the masses by liberating them from the shackles and superstition of ignorance. He offers to the women-folk [4] full rights in social and religious matters and establishes fraternities open alike to the young and the old, to the touchable and the untouchable, to the rich and poor, to the male and the female. His Middle Path appeals to all, calling the monks to leave the world , but not to torture the body, and the laymen to remain in the world but to avoid the snares of sensuality and superstition.

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In the long span of forty-five years wandering life of Buddha, Buddhism flourishes with the message of love and compassion. Wherever Buddha goes people are attracted by his noble personality beaming forth peace and serenity. They flock to him with great enthusiam and listen to his message of emancipation. Because Buddha adopts a polite way of putting the thing without laying the blame to others. He conquers them all through his *Mettā* or sheer force of universal love. *Mettā* means not only love and goodness , but it explains "active interest in others". A person who really wishes to help, will almost always find the means thereto. The teaching is that, we must know what is needed , proceed tactfully and never press for help but use psychological ability. Budhha himself cannot remain indifferent to the injustice done to the millions of people. He does not close his eyes, as so many interested people try to make out to the terrible condition of the masses of his day. He has to fight several battles against the social evils prevalent in the contemporary society and the greatest battle is fought on the humanitarian ground. He presents the concept of corporate emancipation, which is to be realised through a dynamic life of peace, amity and good will, not only between man and man but also between man and other being . He solves the most intricate problems of existence for humanity by the rational interpretation of the harmony in all the conditions.

The compassion and sympathy of the Buddha are for the whole world. It means compassion for the being of the world.[5] Because the Buddha never singles out man as the only important creature of the world. Wherever he talks about beings, he always uses the words *Sattā* or *Bhūtā* or *Pānā.*[6] Which include all the possible being in the universe . He advises that, one should be infinitely compassionate to all beings just as a mother protects her one and only son at the risk of her own life.[7] He also feels that even snakes could be conquered if one has a heart of love. [8] The *Jātaka* [9] book has a vivid discription of a world, where animals and human beings share a common world with a mutual understanding of each other. It also describes that in this world the justice appears at the very outset, and the injustice appears later.[10] Therefore the Buddha's teaching of justice in just like the clean lake where no dirt exists. The story of Parileyyaka elephant and many others too state the same circumstances. The Buddha advises people to show respect to all forms of life. Either in the shape of trees, plants or animals, one should not harm anyone. He prohibits from harming trees saying "How can you, foolish men fell a tree or get some one else to do so ? For people think that there are living things in a tree. It is an offence of expiation to monks for destroying vegetable growth.[11] He also forbids monks to dig the earth saying "How can you foolish men, dig the ground or get some one to do so ? For people think that there are living things in the ground. Whatever monk should dig the ground or get some one else to do so, there is an offence of expiation.[12] The concept of soft heartedness or *Muditā* [13] is distinct in Buddhism from forms of religious faith . It is rare to find a person feel shock without the lust of self in the grief of others and happiness in other's joy.[14]

He is busy with solving the problems of social forbearance. He says that man should learn to keep his emotions in equilibrium. [15] He should strive to settle the problems in his family, in his neighbourhood so that it spreads to other spheres. If one quarrels with any member of his family, if he tortures a dumb animal out of cruelty, if he behaves in a selfish manner towards his relations, there will be a little chance of goodwill and harmony in the society. He also democratise religion and humanise philosophy to proclaim once more in the midst of the clashing of passion and desires, of storm and stress of life.

It is said that the whole establishment of the order is for the welfare of humanity or the beings of the world. From the beginning the motto is : "May all beings be happy", whatever living being there be, feable or strong; tall, stout or medium; short, small or large; without exception; seen or unseen; those who are born or those who are to be born. Brāhmaṇic tradition also attests *vasudhā-ivakuṭumbakaṃ*. But herein it not meant for all the beings of the world. Even the Brāhmaṇic tradition does not associate other caste or clan in the brotherhood. Low caste people, untouchable people remain far from the effect of such slogans. But Buddha's motive is not only to associate the human race but also all the beings of the world. One can see in the teachings of the Master that he advocates humanism. Humanism insists upon the development of values. It demands a disciplined life style. During the course of the whole *Bodhisattva-cariyā*, the fulfilment of *Pāramitās* are basically meant for humanity. A Buddhist penetration for freedom of humanity underlies the idea of collective freedom, which is the concept of Bodhisattva. Individuals die but that much of truth , which they have revealed, that much of good which they have done is not lost with them. Humanity treasures it up and the men who walk over their graves reap the benefit of it. It is to be noted that by the *Boddhisattva-cariyā*.[16] Buddhism is serving the humanity in two ways and thus is filling the requirement of the world. The Bodhisattva has two basic factors : one is the strong vow to become a Buddha and share the knowledge and the other is to have concern for the welfare of all beings. On the one hand , there is the path to full or complete knowledge and on the other hand, the extensive nature of love, compassion. The great Buddhist scholar Śāntideva, expresses the Bodhisattva's vow beautifully, "I would be a protector of the unprotected, a guide to wayfarers, a ship, a dyke, a bridge for them that seek the further shore, a lamp for them who need a lamp, a bed for them that need a bed, a slave for all who need a slave"!

As we know that Buddha lays certain prohibitions and prescribes the ethical code of conduct, so that the society could develop with pure constant and firm ideas. He teaches householders five precepts and shows the truth of the world.[17] The king advises to follow the Dhamma, i.e. Justice in eight portions, viz. (1) Parents (2) Wife, sons and daughter (3) Friends and countries (4) troops (5) Village and market town (6) City and province (7) Samana and Brāhmaṇa (8) and beasts. Following the above instruction one can get not only peace and happiness but also heavenly stage. It is not binding there to get ordination for joining the discourses of Buddha. An individual, as a layman or a laywoman, can practice meditation without becoming a monk or num. We find that Buddha teaches a village headman Asibandhakaputta,[18] the unique meditations leading communion with Brāhmaṇas making no mention of the necessity for him to become a monk. The only priliminary practice he teaches him is correct conduct.

Even kings are advised to follow the ten rules for their further development. They are: (1) gift (2) morality, (3) generosity, (4) honesty, (5) mildness (6) austerity, (7) non-anger, loving to all (8) non-cruelty, kindness to weak (9) patient, forbearence (10) non-failure on public desire and welfare.[19] According to another *Jātaka* story the four dhammas or good conduct are regarded as the controling powers of the human society, i.e charity, good speech, good conduct and sociality.[20]

Buddha has great concern with the social and communal relationship of the human being. Therefore it is seen in the teachings of the Teacher that hearing, discussion and exerting the Dhamma is an excellent blessing [21] and it adds further that in human life every body has to face the 8 kinds of the regulations of the world which is known as the eight *Lokadhamma*. There are: (1) acquisition (2) non-acquisition (3) glory (4) non-glory (5) blame (6) prise (7) bliss (8) distress. Such prestigious act embraces a wide range of human activity. Lay persons take interest in the ultimate teachings. Buddha advises them to work for humanity and prescribes some duties to follow. Merit is to be gathered by such acts. Buddha tells that "the scent of flowers cannot go against the wind, not the scent of sandalwood, nor of Jasmin, only the reputation of the virtuous ones is wasted abroad in all directions.[22] His advice to the laymen to plant trees, build dams, dig wells and offer shelters to the homeless are in the great interest of the society. The vow of begging alms is to go door to door without differences of rich and poor or the caste rank or position, and for which Buddha recommeded what is known as the rule of *sapadāna-cārikā*.[23] But Buddha is cautious also in respect of social indifference. Therefore, he asks monks to beg "Just as a bee collects honey and departs without injuring the scent or colour of the flower, so should the monk wander in the village.[24] Buddha praises love and goodwill towards all beings and advises to remove the hatred, because hatred never ceases by hatred in this world, by love alone do they cease, i.e. it is pacified by the absence of a hateful response.[25] These noble activities are the constituents of social and religious forbearance in the broad interest of human being of the world.

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BUDDHISM IN THE DEVELOPMENT OF FUTURE INDIA

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One of the greatest epoch making events in the history of India was the advent of Gautama in the 6th Century B.C. Having attained Sambodhi , the Supreme Enlightenment at Bodh Gaya, the Blessed one delivered His first Sermon *Dhammacakkapavattana* or the Turning of the Wheel of Law at the Holy Isipatana. He for the first time in India raised His mighty voice against caste distinction, social injustice and intellectual slavery. He upheld the ideal of human equality and embraced the entire humanity with compassion (*Karuṇā*). Truly Buddha was the first Indian sage whose message of love (*Maitri*) and goodwill (*Muditā*) appealed to all irrespective of rank or status. The reason was because His "appeal was to logic, reason and experience, His emphasis was to ethics and His method was one of psychological analysis"so writes Jawaharlal Nehru in his *Discovery of India*. Buddhism played a dominant role in India for about 1700 years. During this period it produced kings like Aśoka, who has been acclaimed as the last king of the times and climes; Milinda, Kaniska and Harsha as well as a galaxy of scholars, logicians, poets and philosophers. The Buddhism was prevalent throughout India is sufficiently clear from archaeological evidences discovered by archaeologists since the close of the last century. To it we can add historical evidences which have come to us through the records left by the Chinese travellers Fa-Hien (5th Centurey A.D.) , Hiuen-Tsang and Itsing (7th Century A.D.).

Buddhist Philosophy

Vedic India did not apply the ethics of equality and universal brotherhood. Buddha for the first time attacked the fortresses of privileges, castism, ritualism, religious narrowness, superstitions, inertia and ignorance. He expounded the transcendental philosophy of universalism , human brotherhood and equality in all respect. In Vedic India the social order was the maintenance of the tyrannical

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varṇa system and the four fold decisions of the span of human life. No non-Brahmin dared violate it for fear of the extreme penalty. Against such oppressive social laws (*vimukti*), inequality, violence and intellectual slavery, the Enlightened One revolted and proclaimed His new philosophy of Psychic Liberation (*Nirvāṇa*), Euqality (*Samatā*), and Amity (*Maitri*) for the common welfare of all (*sarve sattvā sukhitā bhabantu*). Lord Buddha was, therefore the creator of virtues like individual liberty, toleration, fellow feeling , compassion, non-destruction of life (*prāṇā tipā tā viramanam*), moral character (*s'īlas*), benevolence (*dāna*), i.e. service and sacrifice, and logic and reason.

Vivekananda on Buddhism

Vivekananda described Buddha and Christ as the two great "bubbles" the world had known. They were, in fact, great masters who having realised freedom helped others to escape. Buddha always put woman in an equal position with man. According to Vivekananda, Buddha was the only man in the world who was ever quite sane. Vivekananda delivered in San Francisco on March 18, 1900 in his Buddha's message "Buddishm is historically the most important religion - historically, not philosophically- because it was the most tremendous religious movement that the world ever saw, the most gigantic spiritual wave ever to burst upon human society. There is no civilisation on which its effect has not been felt in some way or other.

This man, observes Vivekananda , had the brain to discover the means of breaking the bondage of the ignorant. He learnt why persons suffer and he found the way out of suffering. He taught one and all without distinction and made them realise the peace of Enlightenment (*nirvāṇa*). His doctrine was this: Why is there misery in our life ? Because we are selfish. We desire things for ourselves - that is why there is misery. What is way out ? The giving up of the self. The self does not exist; the phenomenal world, all this that we perceive, is all that exists. There is nothing called soul underlying the cycle of life and death. The body is changing all the time, so is mind, consciousness. The self, therefore, is a delusion. If we know the truth that there is no self, then we will be happy and make other happy.

Gandhi on Buddhism

Buddha was not an attheist. He ranks among the greatest of teacher of mankind. According to Gandhi , the thought which Buddha prescribed about 2500 years ago still prevails. A man may cut his nose and rub it on the ground but God will not recognise him who will turn his back upon a man with pointed nose if his heart is not bruised and blood does not flow freely from his heart. He recognises that as his own. And as the masses not knowing what pride is, approached him in all humility and become splendid philosophers in action and we can freely follow him. That accordingly to Gandhi, is the essential teaching of Buddhism.

Aurobindo on Budddhism

Buddhism is of many kind and the entirely nihilistic kind is only one variety. According to Aurobinda, Buddhism admits a Permanent as beyond the realm of *Karma* and *Saṃskāras*. Aurobindo realised, "Buddhism was not solely a cloudy sublimation of *nirvāṇa*, nothingness, extinction and the tyrannous futility of *Karma*; it gave us a great and powerful discipline for life of man." The Nihilistic Buddhistic teaching is plain and comprehensible that there is no soul, Only a bundle of *Saṃskāras* continuing or a steam of them renewing themselves without dissolution ((*nirvāṇa*).

Aurobindo thinks that the Buddhist *Nirvāṇa* and the Advaitin's *Mokṣa* are the same thing. It corresponds to a realisation in which one does not feel oneself any longer as an individual with such a name or such a form, but an infinite eternal self spacelessness (even when in space), timeless (even when in time).

Nehru on Buddhism

Jawaharlal Nehru in his *Discovery of India* writes that "Buddha condemned the metaphysical, the theological outlook, miracles, revelations and dealings with supernatural." Buddhism was the doctrine of the golden mean, the Middle Path "Go unto all lands" had said the Buddha to his disciples and "Preach this gospel". His message was one of universal benevolence, of love for all. For never in this world does hatred ceased by hatred, hatred ceases by love and left a man overcome anger by kindness, evil by good.

Notable Contributions of Buddhism to Modern India

In spite of its being an insignificant minority , and almost a forgetten creed for more than a thousand years, Buddhism has made notable contributions to modern India. Significantly enough , when India gained independence in 1947, , 'it was Lord Buddha who first of all blessed the nation as it was an image of the Buddha which was placed on the Speaker's table when the Indian Parliament met for the first time.

The contribution of Buddhism to modern India is most significant in the case of National Symbols, when the Constituent Assembly was busy in drafting a Constitution for free India, the question of National Flag and the national Emblem baffled the founding fathers. They ultimately turned towards the Buddhist Culture which represented the glorious past of India. Thanks to the wisdom of Constituent Assembly, the Buddhist Wheel of Law (*Dharmacakra*) and the Lion Capital of the Asokan Pillar at Isipatana were adopted as national symbols of our India. The *Dharmachakra* symbolises the *Dhamma* or Law of the Buddha, the Symbol of Hapiness, Equality and Prosperity (HEP) for the people of India. The Lion capaital of the Sarnath Asokan Pillar symbolises Buddhism. The four lions facing the four directions stand for the roaring from the Buddha (*Sākyasiṁha*). It is symbolical to exhibit the *Simanāda* of *Sākyasiṁha* in the four quarters. The Great Lion's Roar, *Māhāsiṃhanāda* of Gautama Buddha is still heard all over the globe when Buddhism has come forward as a solace to the human cry.

On the recommendation of the Calendar Reforms Committee under the chairmanship of Dr. Meghnath Saha the Government of India adopted the Saka Era started by Kanishka, another Buddhist Emperor. The Saka Era was introduced as the National Era on 22nd March 1957 corresponding to the 1st Chaitra 1879. Sakas and Kushanas accepted Buddha's teachings as a conduct rules of their life. Inscriptional evidences of Kushana period extending from Peshawar to Siberia go in support.

The keynote of India's foreign policy formulated by Jawaharlal Nehru are the five principles of Coexistence (*Pañca-Śīla*) . Nehru was inspired by the policy of peaceful Co-existence followed by Asoka and the five precepts (*Pañcha-Śīla*) the minimum moral obligations of a lay Buddhist laid down by the Buddha. In sum, the contributions of Buddhism to modern India is noteworthy. The message of the Buddha is as relevant today as it was in ancient times.

Buddhist Lines for Future India

India lies at present in extreme misery. There are vindictive Devadattas everywhere gazing at the poor geese with hawk eyes and Āḷāras and Ajitas are playing fouls under the guise of monks, saints, seers, etc. mongering false views (*mithyādṛṣṭis*). Words of Buddha still resound in the air - "Enmity can never be pacified by enmity." In building up the future India the young generation should follow the basic teachings of Buddha as contained in (a) Four Noble Truths and (b) Eight-fold Path.

The first part of the *Dhammacakkapavattana Sutta*, the very first public utterance of Buddha opens with the statement that one should avoid the two "extremes" one bieng the life of a worldly man performing rutuals and ceremonies but at the same time remaining immersed in pleasures, and the other the life of a recluse dedicated to self mortification. One should choose a middle path, which will open up the eyes of knowledge and lead him ultimately to enlightement. The second part of the *Sutta* contains four truths propounded by Buddha.

The first truth is *Dukkha* or suffering : Birth is suffering so are disease, old age, death, grief and lamentation due to death of friends and relatives. The implied sense is that whatever a being possesses in this world, be it long life, health, wealth, etc. is subject ultimately to decay.

The second truth is *Dukkhasamudaya* or origin of suffering. The second truth is enlarged by the addition of the twelve-linked formula known as the Law of Causation.

The third truth is *Dukkanirodha*. It is the cessation of *dukkhasamudaya*, complete detachment from desires, relinquishment of all worldly objects and of desires for their possession.

The fourth truth is *Aṭṭhangikamagga* or the path of eight fold practices. It is divided into three section : (I) moral precepts (*Śīla*) - observance of all disciplinary rules embodied in the *Vinaya Piṭaka*. (ii) Mind control(*citta*) through various methods including meditations. (iii) Acquisition of knowledge (*paññā*) by comprehending the nature and constitution of a being.

In order to make the complete man the first demand is the observance of moral precepts (*Śīlas*), that is, restraint in physical action including speech. *Śīla* consists of *Sāmma Vācā* (*Samyavāk*), *Sammā Kamānta* (*Samyak Karmanta*) and *Sāmma Ajiva* (*Samyakajiva*), the three of the eight divisions of the Path leading to *Nibbāna*.

Next to physical the second demand is mental , which is generally known as dhyana and *Samādhi*.

The Third *Paññā* or *Prajñā* means realisation of the four truths. It is in the third *Paññā* that Buddhism offers its own solution of the highest riddle of the universe. After attaining perfection in physical and mental discipline, anyone can expect to develop a mind of complete adjustment of worldly attraction and direct his mind to the comprehension of the four truth and thereby acquire the right view. The young generation can certainly break down their shackles and bonds by seeing the truth in the Buddhist way of life and creating a new society of harmony and happiness around them. Thus the contributions of Buddhism to future India will become more vibrant , more meaningful , and India will rise once again to its glory.

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BUDDHISM AND THE CONCEPT OF WORLD PEACE

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Buddhism is one of the greatest religions of the World . 2540 years ago Buddhism appeared with its broad based human value . It survived with enthusiasm on the thought and life of a considerably large number of men and women of the world . The Omnicient Buddha lives a most ideal life. His teachings are leased on both secularity and spirituality.[1] Therefore we must find out the meaning of Buddhism which paves to world peace.

1. Buddhism

Buddhism is neither a metaphysical path nor a ritualistic path. It is neither sceptical nor dogmatic . It is neither eternalism nor nihilism. It is neither self-mortification nor self-indulgence. It is neither pessimism nor optimism , but realism. It is neither absolutely this worldly nor other worldly . It is not extrovert, but introvert. It is not theocentric , but homo-centric . It is a unique path of enlightentment.[2]

Buddhism in its *Pali* term means *Dhamma*. Literary it means that which upholds or sustains him from falling into woeful states. Instead of it there is no other English equivalent word.

Dhamma means reality. In other word it is the doctrine of reality. It is the deliverance from sufferings. Whether the Buddha arise or not the *Dhamma* exists from the eternity. Buddha has realised the *Dhamma* which has been covered with ignorant eyes of human beings in this world. After his Enlightenment. He compassionately reveals it to the world. He proclaims : 'Whether the Tathāgata appears or not , O Bhikkhu, it remains a fact, an established principle, a natural law that all conditioned things are transient (*aniccā*), sorrowful (*dukkha*) and that everything is soulless (*anāttā*). The *Tathāgata* realises and understands this fact, announces, teaches, proclaims, establishes, discloses, analyses and makes it clear that all things are transient, sorrowful and that all things are soulless."[3]

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Buddha says in the *Majjhima-Nikāya* that he does know one thing mainly that is, suffering of existence and cessation of suffering. This is called the doctrine of reality.[4] Buddha's *Dhamma* has one flavour that is the flavour of deliverance.[5] Thus sublime doctrine is purely dependent on oneself and is to be realised by oneself. Therefore Buddha says : *Attadips viharatha dhamma-sarana anaññasaraṇā*-abide with oneself as light of oneself abide with oneself as a refuge of *Dhamma*, not the external refuge.[6]

2. *Foundation*

To understand what is Buddhism it is better to know the teachings of Buddha. Buddha has founded his doctrines on four pillars. They are known as Four Noble Truths namely : (a) The truth of suffering (b) The Cause of suffering (c)The Cessation of suffering and (d) The way of cessation of suffering. Psychologically, men are evolved with these truth . If we examine them critically for the sources of problems that exist in the world today, the cause that we find out disregardness to these Four Noble Truths.[7]

The another teaching of Lord Buddha is the Law of Dependent Origination (*Paṭiccasamuppāda*).[8] This means that nothing comes out of nothing. Every movement of being pre-supposes the existence of a previous mode of action originated. This may be explained by example : The senses are attracted by objects. They come to touch with the senses. In turn the mind is agitated and thereby craving arise in man which catch the senses. As for example, through birth comes growth, old age, death etc. And thus leads to another stratum. These formulas may be summed up thus :

1-2 . Dependent on ignorance (*Avijjā*) arises conditioning activities (*Saṅkhārā*).

2-3 From dependence on conditioning activities arises relinking consciousness(*Viññāna*).

3-4 From dependence on relinking consciousness arise mind and matter (*nāmarūpa*).

4-5 From dependence on mind and matter arises the six spheres of senses (*Saḷāyatana*).

5-6 From depandence on six spheres of senses arises contact (*Phassa*).
6-7 From dependence on contact arises feeling (*vedanā*).
7-8 From dependence on feeling arises craving (*Taṅhā*).
8-9 From dependence on craving arises attachment (*Upādāan*).
9-10 From dependence on attachement arises action (*Bhava*).
10-11From dependence on action arises birth (*Jāti*).
11-12 From dependence on birth arise decay, death, sorrow , lamentation, pain, grief and dispair (*Jarā*, *maraṇa, dukkha, domanassa*).

The another fundamental teaching of Buddha is the Noble Eight fold Path which consists of : (I) Right mode of seeing things (ii) Right thinking, (iii) Right speech (iv) Right action (v) Right mode of living (vi) Right effort, (vii) Right mindfulness and (viii) Right meditation. Here the term Right means true and correct. The first two are know as wisdom (*Paññā*), the second three as morality (*Śīla*) and the last three as concentration (*Samādhi*).

Accordingly when the development of morality is achieved, concentration will be developed and when concentration will be developed, wisdom will be aroused and then *Nibbāna* will be attained.

3. Its Scope

Buddha's doctrine provides all classes of people irrespective of cast, creed , sex and all walks of life. All people can attain *Nibbāna*. So the ultimate aim of Buddhism is to lead enlightenment of all people. *Nibbāna* can be attained at any time. Buddha's sublime doctrine is for all. He does not differentiate human beings. Human beings are different only for their moral and karmic maturity. Buddhism believes in co-existance of all people and tolerance of all cultures. This may be explained with his concept of the *Brahmavihāra* [9]. It is highlighted for the establishment of world peace . *Brahmavihāra* proclaimed the endless affection and love to all creatures; it purifies the total environment of the world. It keeps an atmosphere of peace and tranquality which is very essential for a peaceful life. There are four constituents of *Brahmavihara*: 1. *Mettā* (Loving kindness), 2. *Karunā* (Compassion), 3. *Muditā* (Sympathetic joy) and 4. *Upekkhā* (Equanimity).

Buddha proclaims loving kindness for all living beings. He advises us to develop our sense of love to the Universal brotherhood. They may be friend or enemies, good or evil doers, living in near or far, powerful or weak. He also teaches to think for the welfare of all the people living around us. In order to attain national and international peace, loving kindness to all is very essential.

Compassion is another attempt to keep world peace. It is the feeling of suffering arises in mind of a man when he sees suffering of others. A man of compassionate feeling tries his best to remove these sufferings. Thus an atmosphere is created for world peace.

Muditā is called the sympathetic joy. A man who rejoices on the success of others, jealousy in him does not arise at all. This heavenly quality when developed,. world peace will be maintained.

We cannot maintain our balance of mind and body at the time of gain and loss, anger and pleasure, fear and pride. *Upekkhā* or Equanimity teaches us to maintain balance attitude at those critical movements. This is another heavenly quality to be developed for world peace.

5. Peace in the world

Buddha's first and foremost advice is to control mind. Mind is the root of all good and evil thinking. Thoughts of all kinds arise in mind, when this is transmigrated into action they lead to good or evil consequences. UNESCO in its preamble gave much importance of the mind. It is in the mind of men that the defences of peace must be constructed. On account of greed, hatred and delusion, urge of war appears in the minds of men,. Due to *Avijjā* or ignorance they arise in the mind. Buddhism is a religion which aims at removing ignorance by following the Noble Eight fold Path as well as *brahmavihāra*. When men will attain Enlightenment, all worldly problems will be solved and thus all human beings will begin to speak and think selflessly without causing hazards to others.[10]

According to Buddha every human being is nothing but the combination of mind and matter. Matter is the combination of forces and qualities in a state of flux. Mind or consciousness is compound complex of fleeting mental states, arising and passing away from moment to moment. Because of the lack of mindful awareness, this psychological combination seems solid to us. We have given them several suitable names. This is called individual. This individualistic misconception of life is to arrest this volition of "ego" . This 'ego" is relentlessly swallowed up and eternally existing in us. Actually all phenomena of life are impermanent . Which is impermanent, on the way of decay that cannot be I and mine and which is not for mine that is sorrowful and soulless.[11]

Humanism play a vital role in the doctrines of Buddha. Emperor Asoka is the best example in the world. He, in his early age, with greediness, hatred and delusion defeats and kills his 99 step-brothers and occupies the throne of Mauryas. That is not the end, further more he conquers all neighbouring countries. Driven by greed he captures the kingdom of Kalinga which now corresponds roughly to modern Orissa and Andhra. His armies joined the terrible warfare with the people of Kalinga. There happens an inhumane and a most terrible slaughter in this war. One hundred and fifty thousand persons are carried away as captive. One thousand are there slain and many times of that number die. It occurs when His sacred and gracious mejesty completes eight years' reign. When the news of massacre (slaughter) reaches Asoka, he is stricken with remorse and disgusted with war. It is the unique among the victorious monarchs and captains in history.[12] He decides to abandone warfare in the full tide of victory. He refraines from any more victory through aggression. He turned his mind to the teaching of Buddha. he wants to win the hearts of the people through the influence of *Dhamma* which is full of *mettā*, *Kruṇā*, *Muditā* and *Upekkhā*. The cruel Asoka became the Dhammāsoka. He dedicates his wealth and means, his son and daughter and himself to the welfare of people and for the sublime doctrine of Buddha.

It is noteworthy that the United Nations very recently adopted a resolution to ban nuclear test in the world. Most of the countries having nuclear energy have signed an agreement . This movement reminds us of the emperor Asoka.

6. *Conclusion*

Our utmost duty is to spread the messages of Buddha to the suffering humanity. Many people in the world do not know what Buddhism is. They hardly understand the true meaning of Buddha's tenets. Buddhism offers psychological development and metaphysical insight, social welfare, respect for nature, morality and enlightenment. Hence to ensure world peace and prosperity Buddha's teachings are very much needed today.

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BUDDHIST COMPASSION AND HUMANISM

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Buddhism aims at raising the quality and spiritual life of man. Its message of compassion and friendliness has universal dimension. The modern people are passing through tension. The root cause of prevailing tension lies in selfishness and the belief that ones religion alone is supreme and all other religion and sets are inferior. What we urgently need today is removal of seeds of hatred and malevolence from the minds of religious communities. The intolerance of others views to be deprecated for it also leads to mutual distrust and consequent disbelief.

The Buddhist concept of compassion and love:

The four sublime abodess called Brahamavihār as are goodness (*Mettā*), compassion (*Kauraṇā*), altruistic joy (*Muditā*), equanimity (*Upekkhā*). In the *Tipitaka* we find repeated descriptions of the Brahmavihāra as follows :"There, O Brothers, the monk with a mind full of goodness prevailing first one direction, then a second one, then a third one, then the fourth one. Just so above, below and all around and every where identifying himself with all, he is prevailing the whole world with mindful goodness, with mindwide, developed, unbounded, free from hate and ill-will. Hereafter follows the same theme with compassion, altruistic joy, and equanimity"[1]

Compassion and love both the terms have got extra importance through Brahmavihāra. The Buddha's life and missions were based on this very concept. Rather he was the embodiment of boundless compassion and love and is, therefore, called Mahākāruṇika. Due to these qualities the Buddha is revered as the greatest Kalyāṇamitta. In other words, he can be regarded as an embodiment of all the high moral values, Buddha before renouncing his household life was a prince and he had access to all the possible worldly ease and comforts, available in those days. However, human problems stired his mind so much that he left his homely life and became a homeless wanderer searching for the highest goal, which could solve the problems of suffering permanently.

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Modern man is starved of solitude. A little solitude everyday, a little aloofness, a little cutting away from the madding crowd, is highly necessary to give balance to his mind which is greatly upset by rush and speed, the din and turmoil, the clash and clang of modern mechanised life.

It is a big irony that modern man strives to seek happiness outside instead of seeking it within.

It is Buddhism which spread in large part of the world with message of human service, love, compassion and cooperation. In fact, the very aim of the Buddha's missionaries was to show the path of Dhamma to maximum number of people. The Buddha had instructed them to do so for the welfare of maximum number of people.

Love and compassion are two constituents of the Brahmavihāra. The four constituents of Bramhvihara already stated, viz. *Mettā, Karuna*, *Muditā* and *Upekkhā.* These four are the sublime states of living. These are supreme source of purification of mind. An acetic, who practises the four divine states of mind, wishes welfare of all beings. He tries to remove sorrow from the life of the other people.

Realy by these divine states of mind he removeslust, hatred, zealousy, etc. These four sublime states can also be called as the art of noble living. There are excellent virtues conducive to noble living as they banish selfishness and disharmony and promote altruistic joy, unity and brotherhood.

In this regard Buddha's sublime state especially the compassion is more important. Compassion creates a sense of sympathy. In other words, compassion is a desire to remove bare and sorrow from the life of one's fellow man. Compassion is not only a verbal sympathy but a positive attitude towards beings in suffering, practice as that of friendliness. Compassion makes the heart of a good men tremble and quiver at the sight of others in distress. It is quality that generates tender feeling in the heart of man at the sight of other's suffering. A compassonate person neither kills other beings nor hurts them. The teaching of violence or hatred vanishes with the arising of compassion. Compassion is surely not a flabby state of mind but a strong and ending attitude which is extended to a person in distress. In brief we can say that compassion is the name of a moral volition for eradication of suffering from the life of other persons in trouble.

Compassion cannot be cultivated by one who is obscessed with thought of selfishness. It is the self-sacrificing man who fills his heart with pure thought of pity and wishes to help and serve others. Piyadassi Thera in the Buddhas Ancient Path rightly remarks that if one removes Kamma from the teachings of the Buddha, one removes the heart of Buddhism.[2] He further says : "Compassion is surely not a flabby state of mind. It is a strong enduring thing. When a person is in distress, it is the truly compassionate man's heart that trembles. This, however, is not sadness, it is this quaking of the heart that spurs him to action and incites him to rescue the distressed. And this needs strength of mind, much tolerance and equanimity (*Upekkhā*), another of the four sublime states. Those who rush to conclusion and declare compassion to be an expression of feebleness, because it has the quality of tenderness, do not know what they are talking about. May be according to them persecution is a sight of strength".[3]

Why should one feel of others ? Why should one think of others ? The Boddhicariyāvatāra gives a very fine reply to this question : "Since I and my fellow - beings abhor pain and fear alike, in what way, I am specially privileged that I should think of myself (protecting from them) and not the others.[4]

In Mahāyāna, Avalokiteśvara Boddhisattva shows "his great compassion by resolving to suffer the torments and agonies during innumerable acons, if need be, so that he may lead all beings to perfect Enlightenment."[5] For Avalokiteśvara Bodhisattva, even *Nirvāṇa* is a secondary thing. Compassion for beings is the foremost duty of the Bodhisattva. Aryasura teaches that mercy (*dayā*) is really the sum and substance of ethics and religion, as wickedness and corruption will be impossible when all men learn to love others as kinamen.[6] The Buddhist literature especially the *Jātakas*, *Avadāns* and the *Mahāyānasutras* abound in stories and legends of charitable and self-sacrificing men, women and animals.

What we need today is rooting out the thoughts of conflict, war, avarice, selfishness, cruelty from the minds of men. The so-called glories stained with blood of mankind. One cannot gloat over such terrible past but people image in remembrance of so-called heroic deeds and their ancestors. It is ironical that on one side we talk of non-violence, Buddha and Gandhi, and on other we worship our war heroes. We should be honest in our profession and ideals.

It was indeed the spirit of love and compassion taught by the Buddha that touched the heart of Asoka who gave up the war as the state policy in resolving the problems of state. He emphasised the conquest by righteousness (*Dharmavijaya*). He could realise the fuitility of war after his massive victory. Buddha's compassion and love played a magic role in converting Asoka a Buddhist. He was so much impressed by Buddha's message of compassion and love that he did not accept Buddhism rather he played an important role in spread of Buddhism throughout the South East Asian countries.

Now let us discuss the meaning of Humanism : It is a system of views based upon respect for the dignity and rights of man, his value as a personality, concern for welfare, all-round development, and the creation of favourable condition for social life.[7] Humanism is an attitude towards and an approach to man's life and value regarded as phenomenon to the earth. As such it is characterised by interest in man, concern for man and faith in mind, reason and conscience for disaimivating perception of truth and goodness. Humanism is against fanaticism, recognism, intolerance, disrespect for the view of others knowledge. It came into existence during the period of renaissance from the fifteenth to sixteenth century. It made its appearance as an element of ideology opposed to feudalism and theology. We find the close association with material views. It consists in the individual freedom, opposition of religious ascerticism. With the detail study of humanism we come to know that its roots lies in long past and the branches are in the future. Froka Petrach to F.Becon are its followers. They helped to mould emperical views. The slogans of liberty, equality and fraternity was proclaimed by Bourgeois Humanism. Its short-coming consists in baring humanistic ideals on private property and individualism. There is a new trend in humanism whose exponents express the interests of the working class. Such form of humanism is known as the socialistic humanism. Its base is

Marxist-Leninist philosophy and the theory of scientific communism. It seeks liberation of the working class from the social oppression. The socialistic Humanism is emphasised on the necessities. This humanism intends to establish in equality in the society. It is clear these two views on Humanism is partial and emphasied on economic humanism, whereas Buddha lays special empahsis on some more humanistic virtues through which the seed of humanism develops fully and the society becomes saturated with peace and harmony. As we have seen *Karuṇā* or Compassion may not be indifference towards the suffering of others there may not be antihumanistic feelings. These always prevail distructive forces against anger, ill-will, cruelty, zealousy, etc. They are obstacles to humanism.

Therefore, they need to be uprooted from the human. It is possible through the cultivation of the Four sublime virtues termed as Brahmavihāras.

These four sublime virtues are called illimitable (Appamañña) because they find no barrier or limit and should be extended towards all beings without exception. They are the pillars of individual as well as social happiness,, social amity and universal peace. Their cultivation would lead to the establishment of perfect humanism in the nation and world as well.

Buddhism tries to establish perfect humanism in the society by having control on fickle and dynamic mind. It is functioning on wendering in every moment. According to *Abhidhamma*, there are two forms of tendencies working within us. One is *kusala* on wholesome and the other is *akusala* on unwholesome in nature. They have been explained in terms of *cittas* or mind and cetasikas or psychic factors. There are 21 types of wholesome thought and 25 psychic factors whereas there are 12 types of unwholesome thought and 14 psychic factors.[8]

All the wholesome states are rooted in *alobha* or generosity, *adosa* or good will and *amoha* or wisdom; whereas all the unwholesome states are rooted in *lobha* or greed, *dosa* or ill-will and *moha* or delusion. On the basis of that the first one set is called *kusala-mula* and other as *akusala-mula*.

Now let us conclude with a vow to fortify the defences of Humanism which has never been so much in peril as now. We are indeed passing through the most critical phase of human history when the compassion prevails in all of us. Let fragance of flowers of Buddha's compassion surcharge the world and let the noble thoughts come from all and let this motivation transcend all the national boundaries.

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BHUDDHISM : A WAY TO HUMAN PERFECTION

Dr. Bhagwanjee Ojha *

The Buddha starved his body in order that his soul might soar up to the dizzy height of knowledge seen from where life looks like a perpetual war between evil and good - a war fought in sheer ignorance of the meaning and prupose of life. And secretly he saw Him who was making mess of existence, and in sheer jubilation of triumph he yelled : "O, Maker of this house, you have been noticed now and you cannot be allowed to make it again ! " That was the moment of achieving '*Nirvāna*', a state of absolute and ultimate freedom from the bondage of attachment. Having tasted himself the bliss of that supernal ecstacy of freedom, the Master went out to give to others what he had got - the jewel of supreme knowledge. From Bodh-Gaya, the place of his Enlightenment, he went to Sarnath in order to turn the wheel of the *Dhamma*—the *Dhamma* of complete non-attachment. This much is history.

Thus essence of the Buddha's *Dhamma* lies not in worshiping the Buddha as God but in becoming the Buddha. Every one is on way to becoming a Buddha. The Master never allowed any one to get lost in devotion but insisted that every one must walk on with open eyes, in full awareness of what is good or bad for him. And even if one goes astray from this path for a while he may as well come back to the right track by practising what he called the '*Aṣṭāng-Mārg*'— the Eight fold path of *Sheela*, *Samādhi* & *Prajñā*. What could be achieved here and now has to be achieved, what is not achievable, has to be ignored, for in the ultimate sense all achievements prove to be non-achievement. To live a life of perpetual wakefulness without any attachment is the first preamble of Buddhism. A man left to perish in ignorance is a loss to humanity, and a man saved from ignorance is a potential torch-bearer of humanity. Small or big, every one, is a potential Buddha. Only, he has to realise it.

No religious leader ever born was so simple, so honest and assuring as the Buddha. In "*Mahasati Patthan*" he said, "Do as I ask you to do and you will achieve what I achieved." The Buddha indeed had achieved the unachievable, the knowledge of the knower of all that is known and knowable, a rare break-through after which there remains nothing to achieve or lose. This was a secret he guarded closely and revealed only to the counted few whom he helped become Arhat in his life time. But the *Dhamma* he preached remained good for all and sundry and is the prize possession of the spiritual heritage of India.

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It is in this sense that Saranath, Isipattanam of the olden times, is not only no less important but, in a sense, even more important than Bodh-Gaya, the place of Siddhartha Gautama's penance followed by his Englightenment. It was so fortunate that the Buddha walked up all the way to Isipattanam to give Dhamma-*Deshana* to the "deserving five". The strength of the Buddha lay in realizing the need of mankind the fulfilment of which he saw in the *Dhamma.* So that even more important than himself is *Dhamma*, he proclaimed. He merged his personality with the *Dhamma*, saying, "one who sees the way sees myself." Volumes have gone in for defining *Dhamma*, which is easier realized than defined. In its widest — indeed the wildest — sense it is what one realises oneself to be. *Dhamma* is first and foremost to be oneself, for without this, *Dhamma* or the opposite of it makes no sense whatsoever. So the first step towards the realization of *Dhamma* is to realize one's being existent, to feel one's existence with all possible knowledge of whatever form or forms that pure existence manifests itself in one's personal existence. That is to say, one must shed one's own light on oneself, must bring oneself in full focus of ones knowledge. The categories of good or bad, desirable or otherwise must be acknowledged and wiped out, for after all the categories are only temporary and not ultimate. This sheding of light on oneself is the primary necessity for getting Enlightened the Buddha's way. Here one sees that the path of Liberation is acceptance of life in its totality. It is not necessary to turn into a recluse to be a Buddhist. The Buddha's way is for every one, every where, in every form. Only one has to realise it.

As one practices this first step of the *Dhamma* one sees more and more clearly that one's total life force is engaged in a tension forged by the mutually opposing forces of liking and disliking. One likes the likeables and sticks to pursuing them as also one dislikes whatever one has no liking for and fights to avoid the same. So the whole process of life is tangled in this self-created tension. This is an endless pursuit and wherever we go the situation remains the same. Only its character changes. Little do we realise that the outer condition is but a projection of our own inner self. The world exists as we want it to exist knowingly or unknowingly. Indeed one can see one's inner profile in the outer, circumbembient world and check it out. That is the meaning of the Buddha's words — "अज्झत्तं वा वहिद्धा वा". All the wars mankind fought or is engaged in fighting as well as the measures of peace are but the concretisation of the thought-world embedded in man's inner self. It is only the inner conflict of man that is projected on the screen outside. The flow of thought is perpetual and so is the world, only the shades change.

The benefit of acquiring this culture of mind is that one realises one's unrealisable inner contents on the audio-visual screen-play outside. This is the way one checks out what is desirable or otherwise in oneself and this process of self-correction leads to one's ultimate perfection.

HUMAN RIGHT AND ITS CRISIS : SOLUTION IN BUDDHISM

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The meaning of the word 'right' is very wide. Similarly it is very much difficult to utilise or to maintain this right in the practical field. Every one is born with the right in this world. Not only the human beings but also the animals have got the right by birth. Inspite of having the right by birth there is some variations to utilise the same by the creature of the world. An animal utilises the right to have food, shelter and for better enjoyment of life without obstruction by any means. On the other hand a man is a sensible, conscious creature of the world. Whenever the man goes to enjoy the right possessed by birth, there is a limitation which is determined by the society from the ancient time. No one can cross that limitation adopted by the society to have more and more facilities or benefits of the earthly existence. It is the basic difference between the thought and life-style of the mankind and the animal. The limitation is marked by humanity for the human being. So, as a whole, it can be said that the human right is not such right which derives from a particular authority, it is the right which belongs to a man simply because he is a man.

It is also an admitted fact by all that the whole world is moving, advancing and changing in every moment. It is a continuous process going on as an experiment from the creation of the world to till date. Still we, the men, are searching for a better world with some different processes. Now the question arises whether the pronouncement of Lord Buddha indicated the specific human world or fought for the better path of human life. Dr.S. Radhakrishnan expressed his views as follows :

While the Buddha agreed with the faith he inherited on the fundamentals of metaphysics and ethics, he protested against certain practices which were in vogue at the time. He refused to acquiesce in the Vedic ceremonialism. The Buddha's main object was to bring about a reformation in the religious practices and a return to the basic principles (*Indian Religions*, Vision Book, 1979, pp. 163-170).

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From the above observation it may be pointed out that Lord Buddha started the movement for social reform and for the equal right of human beings for all castes of either sex. And he observed some processes to think over the matter physically and rationally. The very rational system with the greatest thought of Lord Buddha ultimately converted to the great religious system known as Buddhism.

Lord Buddha commenced the movement against the fundamentalism and directed the Path to be a good one for oneself and for otherself. This attitude was equally shared subsequently by the King Asoka who successfully carried out the message of Lord Buddha and spread out the said message in the greater part of the Asia and Europe. In the long run the thought of the Lord Buddha became the fundamental *Dharma* of the people of the greater part of the world. Without applying any force or strength the thought could have attracted the minds of large number of general people only because there was the sense of equality among the human beings with the equal social rights.

Inspite of all these efforts the discrepancy in the society among the men could not be washed out. Some motivated people always tried to utilise 'divide and rule policy' among men introducing their religious thought, rituals, castisms and the like. Even in the modern age it acquires the similar position in the society. That is why the Government of India tried to protect the fundamental right of the human beings in the constitutional Law of India under Articles 13 to 32. After independence the Government of India emphasised to protect the fundamental right seriously. The Government recorded some items of rights of human beings as primary necessities in the humann life. Even the general people have got the right to file the writ petition against the Government, whatever it may be, when the fundamental right is at stake by any means. This is the right of democracy and the people are the absolute authority in the present society as per Constitutional Law of India.

It is admitted that the Constitutional Law of India is well drafted and there are enough scope to protect the interest of the common people, which is ultimately known to us as fundamental rights; yet the fundamental rights are sometimes being challenged by some motivated people in different times. We may reer some incidents in the context :

i. There is discrimination against women in almost all spheres of activity. There are exploitation and discrimination at every step. A recent study showed that in U.P. women (*Jari*) workers are paid Rs.5/- or so per day, while a man gets Rs.25/- a day. Women in Bihar break stones in the sun for Rs.3/- to Rs.4/ - per day. Women are being assaulted in towns and cities throughout India. Over 1100 cases of rape were reported in 1994 and in 1996 about 5000 rape cases were reported in different parts of the country. It is also a fact that a large number of the such incidents were not reported by women for their own safety.

The various laws were passed from time to time at least in theory to improve the condition of the women in various spheres of activity. But the enforcement of law is not done meaningfully. So strict enforcement of laws for women should be ensured at both Central and State levels. There is also urgent need for consistent propaganda in all parts of India rural and urban to impress upon the people that women have to be assured their rightful place in the society. The Hon'ble Supreme Court of United State pronounced in the case of Ms. T.Harris-NS-Farklift system that the gravity of the problem has unnerved a wide-ranging section of the society all over the world.

ii. There were 152 cases of deaths in 1995 under police custody due to various methods of torture used by the police in lock-ups. Similarly the prisoners are made to suffer more than what is warranted by the sentence and are subjected to unncessary harassments. During the visit of Justice D.Bose and Jůstice G.R. Bhattacharya they commented that the jail has long been used as a dumping ground for the mentally ill who need treatment and not punishment.

iii. The cruel curse of untouchability still casts its long shadow on the Indian Society. For example a Class-I student in Salem in Tamil-Nadu on 12th August 1995 drank water from a glass meant for the upper castes and the five years old student Dhanam was subjected by her teacher who belongs to the upper class of the Society. Ultimately one of her eyes has gravely affected. In brief it can be stated that in most of the time a dalit or lower caste one is not ever taken as servant in the house of an upper caste. Though it is highly protected under Article 17 of the Constitution of India.

All the rights and the privileges are highly protected by the Constitutional Law of India with a view to safeguard the interest of the people. Even then the crisis of discrimination in the society is not over. So, the Human Rights Commission was formed in different countries of the world in addition to the existing law to protect the human rights with full care.

1) India is a party to the international Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, adopted by the General Assembly of the United Nations on the 16th December, 1966. The human rights embodied in the aforesaid Covenants stand substantially protected by the Constitution.

2) However, there has been growing concern in the country and abroad about issues relating to human rights. Having regard to this, changing social realities and the emerging trends in the nature of crime and violence. Government has been reviewing the existing laws, procedures and system of administration and transparency in them, and devising more efficient and effective methods of dealing with the situation.

3) Wide ranging discussions were held on the subject at various platform such as the Chief Ministers Conference on Human Rights, seminars organised in various parts of the country and meetings with leaders of various political parties. Taking into account the views expressed in these discussions, the Human Rights Commission Bill, 1993 was introduced in the Lok Sabha on 14th May, 1993. The Bill was referred by the speaker to the standing Committee of Parliament on Home Affairs. In view of the urgency of the matter, the protection of Human Rights Ordinance, 1993, was promulgated by the President on 28th September, 1993, after incorporating certain amendments having regard to the discussions in the said Standing Committee.

Responding to the true spirit of this Act, on January 30, 1995 the Government of the State of West Bengal formally declared the establishment of the Human Rights Commission, West Bengal, under the Chairmanship of Hon'ble

Mr. Chittatosh Mukherjee, Former Chief Justice of Calcutta and Bombay High Countrs, at a seminar on Human Rights organised by the Intelligence Branch of West Bengal, on 30.01.94 at the Conference Hall of the Intelligence Branch in Calcutta, in the presence of Justice Ranganath Mishra, Chairman of the National Human Rights Commission. Sri Jyoti Basu, Hon'ble Chief Minister of West Bengal made this announcement on behalf of his Government. On this occasion a monograph entitled *On Human Rights* with eleven papers and the illustrated cover page bearing a painting on 'Woman Weeping' by Pablo Picasso was published. Earlier, however, the Department of Information and Culture of the Government of West Bengal had arranged at the Sisir Mancha a seminar on Human Rights, which was also attended by the Chief Minister and the Minister-in-charge of Information and Culture of the Government of West Bengal. So it is well settled that it is a continuous process to rectify the social evils like oppression, negligence, hatefulness between man and man from which the human right is being effected for long. No one can deny the importance of humann right movement in the world. Still today the weaker section of the people are oppressed, neglected, hated by the higher section of the people. So the movement will continue as long as all the men cannot realise the human values.

Though it is a new era in the world history to advance the step to protect the human right by enactment of Law in India as well as in other countries, the condition and the situation of the society of the whole world exist in such a manner that the administrator, ruler, Government fail to maintain equity in the society. Whereas Lord Buddha felt the necessity of changing the mental attitude of the human beings with the equal thought for the people belonging to all castes, creeds, races by fellow-feeling, brotherhood to each other considering the whole world as a single unit of family. Ultimately it is marked and known as *Dharma* and find out the real path of truth for the welfare of the human beings in the world.

BUDDHISM AND THE MATERIAL WORLD TODAY

Suniti Kumar Pathak *

A person cannot disown the gross reality of the material world. Alike other living beings, i.e. animals, reptiles or mamals on the earth the human beings suffer from the thirst and the hunger, either biological or psychic.

Men, Machines and Hungers

Among men, machines and a man's hungers, the last one i.e. a man's hunger claims superiority to others. Man is born out of hungers, lives within hungers and dies with a longing look for unfulfilled desires. Hungers are coexistent with a man's life. Man creates machines to satisfy his hungers. Machines are inevitable outcome of a man's tendency of instrumentation for availing pleasure, comfort and happiness in day-to-day livelihood. Man transforms the Nature's speed, velocity and power for sake of a man's utility through the man-made machines. Such tendency for utilisation of the Nature has been explicit since the down of man's culture growth. Men invented the utility of fire from the Nature's force and explored the know-how of burning the fire. That was the primary step how to utilise the Nature; and, in course of time, men have created machines and technology to satisfy the innate urge of innumerable hungers.

Forms of man's hungers

Man's hungers start from his biological needs. Hunger, in general, corresponds to *kṣudhā* coherent with thirst (*tṛṣṇā*) which is regarded as the source of desire or craving. Hungers may originate through six sense organs including the mind. For instance,

i. Hungers for objects or commodities having forms perceptible by the sense organs in the world of existence.

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ii. Hungers for various ideas, feelings, and thought cognizable by naming and ideation inclusive of psychosis functioning in the deep mind.

Hungers may be either objective or subjective relating to a man's power of psychic faculties. Objective hungers are always external and arise out of craving to possess an object or commodity. Subjective hungers may be associated with dogma, belief, faith, superstition, thought-construction ideation, wrong understanding, and notion. Subjective hungers sometimes lead to confusions about the nature of real, or ignorance, stupidity or block-headedness. So many ideologies, theories, thesis and antitheses float in the sphere of human knowledge on account of a mans subjective hungers. In the Indian language the term '*rāga* or allurement in a man's mind has been also regarded as a kind of subjective hunger arising out of the desire. Man's hunger has been used here in a wide sense.

Hunger arises in man's deeper mind primarily when the *Bindu* and the *Vija* conditionally react upon one another for the time and the space. The functioning of the *Bindu* and the *Vija* in a causal-state transforms into effect-state which gives birth to a person. Such effect-state of the *Bindu* functions qualitatively in reflecting upon the external behaviours and mental conditions of a man. Hunger is a disposition of the *Bindu* functioning through the manifestation or embodiment (*dehacakra*). The *Bindu* may be therefore either generating on disolving conditions of the psychic force. A person being generates from the Bindu and dissolves into the *Bindu.* Hunger is the manifestation of the Bindu in the effect-state caused out of the potential *Bindu* (Energy) which is the qualitative manifestation of the great will. Man is born of hungers and expires with hungers.

The human hungers are not alway individualistic. The human hungers tend to conjoin some collective interest of a group of men for acts like growth, acquirement, preservation, protest and even warfare in a large scale. Growth and acquirement, the latent factors of a man's mind, play an important role in aggression of hungers. Growth factor in mind generally rises in a vertical line, while acquirement factor expands in mind horizentally in the most cases. The collective human hungers under the tendency of acquirement start a bloody massacre, a dreadful warfare, and invite many destructive forces at the mass level.

The human hungers necessiate to utilise the Nature as much as possible and such endeavours of utilising the Nature succeed to invent machines and scientific instruments with sophisticated technology.

Despite that, the human beings suffer from despair, frustation, tension and uneasiness. The sociologists and social scientists vigorously attempt to make the natural world an abode of peace and happiness. Those have been futile.

Collective Hungers

For the satisfaction of collective human hungers man uses machines and builds up colossal structure of heavy industries. Machines are the symbolic manifestations of man's collective hungers to produce a maximum amount of commodities with a minimum labour within a limited time. Machines cripple a man's individual capability in some cases and that amounts to reduction of the human values in a society. On the other hand, machines promote the production declaring the success of Science and Technology that man has ever desired. Machines ensure further a changes in focussing a new dimension in mechanically advanced societies today. For instance, computors, machine-guns, gas-plants, and atomic-missiles have brought a new age in the history of man. Eventually unionism, lay-offs, closures, strikes etc. become important features preserving the collective interest of labourers in confrontation with the massive hunger of the industrialists all over the world. The following reactions happen to be inevitable in a modern community life today.

1. Races among the industrial sectors of the collective men by prompting competitions are sloganned as 'growth' and 'advancement'.

2. Reduction of the individual man's efficiency and capability by the name of collective economy and development spreads.

The above reactions depict explicitly the immense magnitude of the collective hungers of men. Consequently, new social problems have tensely cropped up in the countries developed in machines and technology e.g.

i. Man's world is divided into small camps and factions

ii. Superstructure of casteism or professionalism with the class awareness has originated in a new pattern according to the job specification.

iii. Class-consciousness welcomes the collective ego leading to the violent struggles and resistance

iv. Demands for the greatest possession of commodities and the acquiring of more power by depriving the class-enemy.

v. Prominence of the vested interests detrimental to the collective enmity.

vi. Slavery of the working class as challenged by violence.

vii. Monopoly in trade and exploitation tending to the public economy hazards in the markets.

viii. Misuse of the political power holding by a vested interest clique to enslave the working class and the handicapped backward group in using machines and technologies, particularly, in the under-developed countries.

ix. Constant tensions in social differences between the haves and the have-nots, and so on.

Deformation of a man's mind and face

Machine makes a man deformed in his mind and face. Man, by nature, is sincere, honest and innocent. Instances may be cited regarding the backward human communities living in deep jungles or in the remote places far away from the socalled civilised madding crowds of metropolis. Those poor fellows have yet no fortune to experience the look of machines and technology; the glamour of the legislative councils and the parliaments, the splendour of sky-scrapers and the five-star hotels. Despite that, the human values are more preserved by those forest dwellers. Man bears a greater sense of respect for his fellowmen in an aboriginal community what is conspecuously restricted in a socalled civilised society. Birth-right-based casteism, economic classism, and socio-political factionism are almost unknown to them. Those poor people are sluggishly rustic but they are self dependent in their basic needs of livelihood. They are primitively traditional and dogmatically uneducated but their indigenousness and simplicity supercede an uptodate civilised man. No Jekil and no Hide remain in their mind. They are emotionally active but candidly upright. Man's integrity is fundamentally serene and solemn.

Contradictions and dichotomy become explicit as the integrity of the socalled civilised man today. Man has now been in a dilemma wheather a modern man is really advanced than those rustic uneducated backward jungle men as regards their integrity is concerned. The fellows who had witnessed the scenes at Hirosima (Aug 8, 1945) Nagasaki (Aug 9, 1945) and at Bhopal (Dec 4, 1984) could realise the menace of machines and technology as that is provocated by man's hunger. Man's mind and face have now been so deformed as man does not know how to retain their existence on the earth.

Physical deformity occurred at Hirosima, Nagasaki may be less horrible in quantum than the mental deformation which generates out of the human hungers today. Modernisation and progress manifest a man's mental deformation when a man is within the grip of Jekil and Hide. It is a pity.

More than 2500 years ago Sakyaputra Gautama is said to have shown his Middle Path (*madhyamā pratipat*) to appease the sources of the human hungers by understanding the nature of man. Man suffers on account of his ignorance about his self nature (*svabhāva*). Man is by nature wise, serene and effulgent; while his cravings led by the ignorance (*avidya*) makes a man run after the possession of more and more every now and then. No frustration, no depression of the individuals exists in an Awakened one, the Buddha. Sakyaputra' Gautama is said as *yathāvādi tathākāri*, so that no contradiction in theory and in practice occurs. For the cause of well-being of all Sakyaputra Gautama prescribed the practice of noble deeds *par excellence (pāramitā)* after being indifferent of one's own ego and personal loss or gain. The human hungers for possession are appeared when no extroversion nor introversion in the mind of a performer reacts in rendering service for the fellow beings. Hunger for possession is a state of the immature mind of a man, which is far way from a person's intrinsic nature.

Extroversion, Introversion And Retroversion

The *Tattvasangraha* verses nos 1865-1868 mentions the question of the materialistic (*Lokāyata*) outlook (*dṛṣṭi*) to a man's latent consciousness. A man's consciousness residing in the womb is distinct in the line of a modern materialist because no potency can exist without a substratum (here *ātmā* or soul). Śāntarakṣita and his disciple Kamalaśila carefully examined the extroversion in thought process of the Materialists with reference to change and momentariness in the chain of epistimolosical cognitions. It leaves a new room for the study of Marxism approach with reference to the approach of the *Tantraśāstra*.

The Buddhist analysis of the itrovertion referring proclevities (*anuśaya*) or inclination (*āsrava*) of a man's mind as the root of an existance has been mentioned in the Abbhidharmakośa of Vasubandu (5th Kosa). The *Kleśa* (mental defilement to pollute a man's mind tending to outburst of the dormant passions (*paryavasthāna*) which is also a kind of mental defilement. The text quotes Buddhavacama. The *Manusyaka sūtra* and the *Bimbisāra sūtra* of Kṣudrakagama substantiate the nature of reality (*Svabhāva*) which is no other than essencelessness, (*Sunyatā*).

Machines have simplified the human tendency of producing labour. The physical efficiency and the psychic capability in performing works could not persist longer after the invention of machines and technology. Man becomes a tool by himself. Alike machines, a man wants to grab more and more and to intrude in the realm of others. In the course of time torture, injustice, exploitation, deprivation, tyranny upon the working class disowned the equality of man. Class struggles became explicitly inevitable in a society. A vested-interest clique never hesitated to make others depleted and poper upto the last penny. Marx rightly observes that man will seek freedom of manhood when the proletariat Dictatorship will prevail on the world. Let the working class of the world be united to revolt against the inequality of man.

However, the human beings, according to Gautam the Buddha, is born as a conglomeration of the mind and the matter (*nāmarūpa*) having a strong attachment (*upādāna*) for being reborn under the latent impressions (*samskāra*) originated on account of the ignorance (*Māra* or *avidyā*) of a beings or *sattva*'s self-nature (*svabhāva*) since the time immemorial (*anādikāla prapañca*). He also holds that on the primitive days the human beings had been innocent of crimes, were ignorant of class or caste and was thereby equal in status. But in course of time greed, anger and delusion, the latent froces of the ignorance (*Māra*) in the human mind play an effective role to make a person aggrieved. The human desire or thirst for possession arises due to man's wrong notion regarding the phenomenal world as it is permanent and real. With the accurate look on the world and the objects thereon are neither permanent nor real. That is Gautama's *Yuthabhuta jñāna sassana* by the ignorance about the self nature of the world and the beings a man looks down his fellow-men. Also he torures, exploits and deprives his fellow brethern as an enemy. Sakyaputra Gautama, therefore, ventured to set up a new model of the human society by *Sangha* or Organisation of the monk brethern and the nun-sisters who have been endeavouring to re-estalish the equality of the beings once again. Sakyaputra Gautama's approach was neither extroversion nor introversion but it is retroversion to re-evaluate the self nature of the mundane and the cosmics world of effulgence. In this connection the approach of Vasubandhu (c.4th century A.D) may be referred.

a. You are misled by false notion. There is no sentient being; it is but the mass of aggregates (*skandha*) in which no being exists.. As a set of wooden parts receives the name of carriage so the mass of aggregates or elements bears popularly the name of a being (*Sattva*).

b. Listen to the *Dharma* (truth) for the removal of from all knots in one's life. One gets contaminated by the mind, and on purities oneself by one's own mind. By wrong belief, the consciosness is fancied to represent a self. There is neither a self nor a sentient being. Really, a self does not exist. There are only the *dharmas*, (phenomena) produced by the causes and conditions (*netu pratyaya*), being's life revolves in successive states (*nidāna* of *pratitya-samutpāda*) containing five aggregates of elements (skandha) twelve bases (*āyatana*) of cognitions, and its eighteen component parts for existence (*bhāva*). On careful examination of them no individual remains. See both the interior and the exterior where no essence exists. He who meditates such twofold essencelessness finds no essence in elements.

In absence of correct vision of a person suffers. Vasubandhu adds,

Yadāryāḥ sukhataḥ prāhustat pare duhkḥato viduḥ
Yet pare sukhataḥ prāhustadāryā duhkhato viduḥ
Adhidharmakosavyanhya VI.3.

What is to the wise is misery in respect of the unwise; and what is misery for the wise is an object of joy in respect to the wise.

Total Embodiment of Man

In Buddhism the concept of three embodiments (*kāya*) has been significant and symbolic. Three embodiments, of Buddha are : the mundane *nirmānakāya,* the eternal (*saṃ bhoga kāya*) and the transcendent (*dharmakāya*) Sakyaputra Gautama is appeared in the human (*mānuṣi*) Buddha, of the first category. Man's subjective hunger expands above the cosmic world as the cosmic world pervades the mundane earth. Totality of man manifests as and when a man attains the supermind (*adhicitta*) or the immanent mind of a Bodhisattva to visualise the future to come. It requires stern ethical purity followed by perfect livelihood to observe with constant undivided mindfulness (*pratijagarn*) *citta* by *smṛtyupathana* and *dadanga yoga*. In the Indian language, Brahmacarya is the first and foremost practice how to observe the best mental cleanliness (*cittapāriśuddhi*) by each individual. Man's mundane embodiment originates out of gross biological fluid (*bodhicitta*) which preserves an immense potentiality to give birth to the life force of building a man's future. Man's mundane embodiment is not to suffer oneself nor to ignore others. Sorrows, pains, miseries together with their external and internal sufferings are caused by some form of a man's hungers either individually or collectively. Hungers and desires for satisfaction of passions, greed, attachment etc. Occurs in a man's mind having on the latent force related to the time and the space. Purity and sanctification in the way of life have therefore been emphasised in the Indian tradition by the Bhrahmacarya, i.e. purification of the total way of livelihood as prescribed by Gautama.

Comparatively the materialistic approach of Karl Marx may be cited Karl Marx pointed out that man's disfiguration was owing to economic maldistribution of wealth in the then sophisticated societies in Europe. He endeavoured to reassert man's primary values as he observed among the proletariat, who had been then less polluted. According to Karl Marx, the human history develops in spirals so that the deformation of man is neither declension nor annihilation. The present state of man looks forward a new dimension of the historical development. Development and annihilation are dilectically relative, like a thesis and an antithesis. Deformation of man's and face as evident among the sophisticated bourgeoisie is the result of the culmination of economic disrapture prevalent in the feudal societies. 'Proletariat revolution', according to Karl Marx, in the world will be the way-out to establish the proletariat dictatorship where no exploitation would come.

Karl Marx visualised that man suffers on account of the economic disparity in the human society. It is a case of extroversion as discussed above. Karl Marx probably failed to realise the total embodiment or fullness of man. Man is a person, a living being with certain integrity of his or her own. Karl Marx, being deprived of some objective interest in his personal life under the social pressure of the then European societies, became exuberantly aware of the objective privation. He laid emphasis on the materialism which had been distinct from Hegel's Absolute Idealism. Hegel's dialectic was reinterpreted by Karl Marx in terms of the labour-based materialistic reality. And, that was known as the Dialectical Materialism with reference to the historical development of man and his society.

Karl Marx observed the confrontation of two contradictory forces as regards the production of man's wealth i.e. human labour. Two forces are; namely, the positive forces congenial for production and the negative forces resisting the production. In confrontation of the two contradictions the third force generates on the dialectic relativity in the material world under the process, of the historical development. Karl Marx disowned Hegel's dialectic with reference to the intuitive reasoning beyond the intellect of analytic understanding for realisation of God beyond the phenomenal world. Hegel held the total embodiment of man through the Absolute Idealism *at par* with God. Karl Marx totally refuted Hegel's dialectic of understanding by his materialistic analysis of man's adherence to economics since the beginning of the human history.

The evolution of man from the materialistic standpoint of history suggests several stages like the slave stage, the feudal stage and the capitalist stage through which the present-day societies function. Karl Marx anticipated a stage of dictatorship of the proletariat when the equality of man will be instituted by the equal distribution of wealth amongst each member of a society according his capacity and according to his need. Marxian approach has thus been the basis of Communism of the modern period.

Critically speaking, the stand point advocated by Karl Marx was on exposition of extroversion. He did not care to look at man's introversion as the order was in the ecclesiastical grip of pro-capitalist clique of the then Europe. His apathy for 'religion' had therefore been explicit in his writhings.

It may not be out of place to add that Karl Marx had probably no occasion to know about '*dharma*' as practised by the Indian. *Dharma* is the sum-total of man's life. In India a man's birth is *dharma*, his daily life is *dharma*, his marriage is *dharma* and his *dharma* is followed in every occasion of life. It is therefore distinct in concept. 'Religion' of the west is mainly restricted to three Rs, namely Ritual, Reasoning and Realisation. Optimistically, it may be remarked that Marxism in India is now on a erosroad in compromising with the Indian *dharma* and traditions. '*Dharma*' in India is a continuous process towards a human being's life upliftment in respect of the individuals by which the total positive changes in collective life are achieved.

The total embodiment of man, as stressed by Sakyaputra Gautama, is preserved in the Buddhist literature through the changes of the time and the localities. Buddhism thus could move outside Bharatavarasa, in the past; and the urge for the teachings of the Buddha invites the people of the world today. Because, Gautama accepted change in the phenomenal world as well as in the psychic sphere of man. Man possesses the potentiality to win over sorrows, miseries and sufferings by retroversion to his own nature (*svabhāva*). Gautama looked at the suffering with an extrovert look. He had searched the sources of the suffering through introversion and prescribed the means how to overcome the suffering by retroversion.

Equal Rights in the Human Society

The concept of the dictatorship of the proletariat, as outlined by Karl Marx demanding the equal rights in respect of a person based on the equal distribution of wealth bears an approach of extroversion about the phenomenal world. Whereas, the total embodiment of man, as visualised by Sakyaputra Gautama, by his '*Saddharma*' (pure way of life) unites the wisdom or Absolute Intuition (*Prajñā*) with the promptness of performing service the good and welfare of all animate beings, inclusive of man, out of compassion (*karuṇā*). Gautama's theory of the Dependent Origination (*pratityasamutpāda*) justifies his dialectics for non-acceptance of anything permanent (*nitya*), unchangeable real (*śāśvata*) like God or Brahman. The phenomenal world and the beings thereon have been changing in every moment (*kṣaṇika*). He looked at man and his problems with introversion and prescribed the "Middle Path" *madhyama pratipat* in between two extremities. i.e. neither hedonistic pleasure nor rigoristic self-abnegation regarding the material world. (Sakyaputra) Gautama appears to be scientific and practical in outlook.

The equality of man, according to Gautama, remains unattainable unless and until man develops an all pervasive Immanent mind. The total embodiment of man is attainable when a man realises his own nature within him. The inequality of man, exploitation of fellow beings, the selfish motivation with the hungers to possess more and more autonomically generate in the ignorant mind. For moral search the mind must be disciplined with the adamantine determination (*cittavajra*) to bring forth equality, justice, fraternity and liberty of fellow beings. Without that, externally no political, economic, collective or social force will achieve a fruitful end. By dint of immense internal urge gathered by strict self-discipline, a man exercises his potential energy for the change of environment as and when of his individual attachment (*rāga*) converted in greater eagerness (*mahāraga*) to perform good and welfare of all after being withdrawn from selfish motive.

Hungers, thirsts or cravings may be appeased as soon as their sources are stopped. Ignorance or unawareness is, the source of all evils in respect of the individuals and the society. When the awareness for equality arises among all members of a disciplined community no differentiation of man regarding their basic needs prevails. Man will attain his total embodiment then.

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BUDDHISM AND HUMANISM

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Man is a part of nature. Since hoary past, he had pondered over his nature. Rabindranath Tagore also agrees with this and says — "Man has taken centuries to discuss the question of his own true nature and has not yet come to a conclusion."[1] As a psycho-physical person, he is subject to all limitations and the necessities of nature. He has only one problem i.e. the suffering (*dukkha*) and his goal is to remove the suffering and to attain a state of eternal bliss (*nibbāna*). Lord Buddha says that—"Monks ,previously as well as now too, I preach only two things—suffering (*dukkha*) and its cessation (*nirodha*)."[2]

Lord Buddha was the teacher of gods and humans (*satthā devamanussānaṃ*). But before that, he was a man. There was an old tradition that a man becomes god. But Tathāgata disproved it. He says that this humanism is called as to get a happy state (*Sugati*) of the gods — "*manussattaṃ, kho bhikkhave, devānaṃ sugatigamanasankhataṃ*" When a god gets *sugati*, then he becomes a man. In gods, there are ease, comfort, attachment, hatred and ignorance. There cannot be concentration of *nirvāna* there. For that, gods have to become a man. There is the creation of enlightenment in the men, to whom gods pay salutation. Therefore, humanism is higher than the god religion.

Tathāgata was himself a repository of giving the teachings of humanism. Here, we will discuss some of the incidents related with his life, through which we can have some glance of deep humanism, lying inside his personality. The *Mahāparinibbāna Sutta* [3] records in moving detail all the events that occurred during the last months and days of the Buddha's life. At the time of *Mahāparinirvāna* of Buddha, the monks are sitting encircling of his death-bed. Tathāgata is preaching his last sermon to the monks. He asks — "O monks, if you have any doubts related with Buddha, dharma and sangha, then ask the questions. Do not let yourselves feel regret later with the thought that even though our Teacher was in our very presence, we were not able to ask him questions personally." The monks remained silent. The Blessed one asks thrice but no one asks the question. Then he thinks that whether they are hesitating to ask the questions out of respect for the teacher. Therefore, compassionate Teacher again says — "O monks, it may be that you do not ask questions out of respect for the teacher. Then, monks, let a bhikkhu tell a companion"—*siya kho pana, bhikkhave, satthugāra venapina puccheyyeitha-sahāyako pi, bhikkhave sahāyakassa ārocetu ti*."[4] The Blessed one comes down on the earth like the pupils. He thinks that his great personality should not create any obstacle in the welfare of the monks. Therefore, he becomes friend of these monks so that his pupils may ask questions freely and without hesitation. The mildness of the Teacher is the base of Humanism. Blessed one has told himself as kalyānamitta which indicates his humanism and mildness. He says - "*Mamaṃhi Ānanda kalyānamittaṃ āgamma jātidhammā sattā jātiyā parimuccantī ti.*"[7]

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How much was the active life of Tathāgata. The night, when he got the mahāparinibbāna and was lying on the bed, he preached the Mallas of Kusinara in the first watch of the night; in the middle watch of the night, he preached Subhadda; Subhadda was a wondering ascetic and had come to meet Buddha to remove his doubts. Ananda did not allow him to meet Buddha by saying "Do not harass the Tathāgata. The Blessed one is tired." Subhadda requested thrice but he was not allowed to meet. The Blessed one, who was hearing all these conversations, asked Ananda to allow Subbadda to meet. He says - "If Subhadda asks me anything, everything he asks will be because he wants to know and not because he wishes to harass me. When I answer what he asks, he will readily understand that. In this way, Subhadda got an opportunity to hear the teachings from the Tathāgata in that odd time. Tathāgata had always time for preaching the dhamma to the deserving pupils.

Lord Buddha also showered forth his compassionate humanism towards the women. Paṭācara was the daughter of a treasurer of Sāvatthi. She left home with a servant working in her house. Later on, she bore two children. But in course of time, she lost her husband and two babies together with her parents and brother all of a sudden and became insane. One day, the Buddha saw her and by his mystic power recovered her sense. The consolation of Master wiped all her tears and grief and later on she achieved the top place among the *bhikkhunis*. The compassion, specially with the women was the chief speciality of the nature of the Tathāgata. Many more are the instances, where the Buddha helped and consoled women who suffered from the vicissitudes of life. Kisagotami was also given the assistance of great compassion by the Buddha.

Great, indeed, was the Master's compassion for the sick. On one occasion, the Blessed one found an ailing monk, Putigatta Tissa, with festering ulcers lying on his soiled bed. Immediately the Master prepared hot water and with the help of the Ven. Ananda washed him, tenderly nursed the sick brother with his own hands, and taught the dhamma, thus enabling him to win Arhataship. On another occasion, too, the Buddha cared a sick monk and admonished his disciples thus — "Whosoever, monks, would wait upon me, he should wait upon the sick — *yo gilānakaṃ upaṭṭheyya, so mama upaṭṭhaheyya.*[6] Serving the needy persons by food and drinks is regarded as one of the ideal humanism.

Importance of Moral life in Humanism

Moral life is associated with the moral states and its objective is to attain a state of eternal bliss. It is said that human life is not made for morals; morals are made for human life. An ideal if it is formulated by human beings is based on an understanding of particular forms of good. Therefore that ideal must be modified when it comes into association with more concrete instances of good. The Buddha used the simile of a raft to illustrate the pragmatic value of the moral ideal — "Monks, the Dhamma that I teach you is comparable unto a raft for crossing over and not for retreating. You monks, by understanding the parable of the raft should get rid of even of the Dhamma, all the more of Adhamma."[7]

The path of morality is a gradual process. The *Rathavinīta-sutta*[8] discusses the classic description of this path of moral progress, illustrated by the simile of a journey that requires a relay of seven chariots. Just as a traveller, by means of a relay of chariots, eventually arrives at the end of his journey, so a person eventually arrives at the end of his journey, so a person eventually reaches to a state of eternal bliss and happiness through the cultivation of moral principles. A state of eternal bliss and happiness thus constitute the ultimate goal or fruit (*paramattha*), i.e., a life of right understanding (*paññā*) and compassion (*karuṇā*) replacing the ordinary life of greed (*lobha*), hatred (*dosa*) and ignorance (*moha*).

The path to moral perfection constitutes the fourth noble truth and is generally described as the noble eightfold path (*aṭṭhaṅgikomaggo*), which consists of *sammādiṭṭhi, sammāsaṅkappo, sammāvācā sammākammanto, sammā ājīvo, sammā vāyāmo, sammā sati* and *sammā samādhi*. These eight factors illustrate the comprehensive nature of the path of moral perfection.

All moral values have cultural and social basis. Values provide the purpose and the framework within which an individual can function and live. It is the social fabric that holds the individual to his family, the family to the society. This bond of the individual to the family and the family to the society would get affected with any shift in the value system within the society.

The two most fundamental values upon which moral values are based on are — (I) The belief in the Law of Karma (*Lay Gyu Day*) and (ii) the social notion of shame and disgrace (*Tral thang Ngotsa*). The former made the individual responsible and accountable personally for all decisions and acting while the latter was more of a social mechanism to enforce civility. The ethical standards guiding human behaviours and social interaction are derived from the notion of shame and disgrace. In real sense, shame (*hīri*) is the feeling shame at the arising of moments of doing something ignoble — *attagāravena pāpaṃ jahāti*. It, in this way, refrains one from doing any immoral act by arousing the greatness of one's own self. The other virtues like honesty, truthfulness, obedience, diligence, humility and dependability are but the extensions of these social concepts.

Viriya (Skt.*Virya*) is one of the very important universal human value, without which life cannot attain its final spiritual goal of nibbāna. It is our common experience that everything which we do in our daily life is depended upon *viriya*. There should be the need for being energetic, if one wants to achieve something. Without vigour, without strenuous effort, without perseverance, one can obviously not make much progress. *Viriya* has been defined as '*upatthambhana lakkhanaṃ viriyaṃ*' i.e.*viriya* has the characteristic of granting support, when supported by the *viriya*, the *kusala dhamma* do not find and decrees-*viriyu-patthambhitā sabbe kusalā dhammā na parihāyanti*.[9] It has been understood by a simile that if a man's house were falling down he would prop it up with a new piece of wood and, so supported that house would not collapse. In *Vannupatha Jātaka*, we also find that how Bodhisattva was able to make happy to five hundred men, oxen by giving water and meals with the help of his *viriya*. The Buddha says :

> *Akilāsuno vaṇṇupathe khaṇantā,*
> *udaṅgaṇe tattha pāpaṃ avindum*
> *evaṃ muni viriyabalupāpanno*
> *akilāsu vinde hadayassa santin.*[10]

Thus, the unity of mankind is the basic concept of the social philosophy of the Buddha. The concept of the unity of mankind is as relevant today as it was at the time of Buddha. We cannot hope to lay the foundations for a world community of peoples unless and until all men unite in a common resolve to accept this implicity as a self evident truth. There should be a sense of human solidarity and sacrificing consciousness (*dānacitta*), which were regarded as the greatest virtues. A man alone does not have sufficient force of living and has to depend on others. This is the highest meaning of Buddhist solidarity. The consciousness of solidarity of all men has been emphasized.

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SHINGON BUDDHISM : A QUEST FOR HARMONY AND HUMANISM

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Buddhism refers to a vast system of ethics, psychology, art, architecture, ceremonies, monastic organisation and education combined with its various manifestations in India and abroad that was founded on the teachings of the Historical Buddha propounded in India more than 2500 years ago. The Buddha wanted to lead all his fellow beings to the same enlightenment he attained with utmost concern for the welfare and happiness of them. When Buddhism was spread to Japan, it went through a process of assimilation with the Japanese ideas. As a foreign religion it was accepted in Japan with the principle that it provided power for solving immediate needs and problems of the people. Gradually the Buddhist teachers of Japan tended to harmonise the Buddhist theories and practices with those of the native Japanese culture as a result of which Shingon Buddhism was established by the Buddhist Master Kobo Daishi or Kukai (a.d.774-835), a renowned artist in sculpture and calligraphy, and founder of schools for common people.

II

Shingon is the Japanese rendering of the Chinese Chen-yen ('True word') from the Sanskrit '*mantra*' meaning 'incantations', words and syllables of mysterious powers. 'True words' are the 'very words of the Buddha's or the 'Buddha Truth', which refer to a mystic doctrine that was conceived in the Buddha's mind but was not expressed in words. Shingon Buddhism aims at the realisation of the 'inexpressible ideas of the Buddha'.

Shingon is distinct from the exoteric doctrines of the Buddha which are expressed in words. It is based on 'pure Esoterism' as taught primarily in the *Mahāvairocana sūtra* and the *Vajraśekhara sūtra* which was transmitted to China from India. Kukai received the teaching from Hui-kuo (ad. 746-805) in

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China. Hui-kuo was a teacher of *Chen-yen* school of Buddhism, which is the Chinese counterpart of *Mantrayāna*, a form of Buddhism that developed in India around eighth century. *Mantrayāna* and its older form Vajrayāna developed within Indian *Mahāyāna* Buddhism around the teachings of the *Tantra* texts that centred around the idea of attainment of enlightenment through some practices based on the Buddhist doctrines. The ceremonial tendencies of *Mahāyāna* Buddhism gradually incorporated *dhāraṇi* and various other spells and formulas to meet the simple needs of the people. Vedic ceremonies like the Fire ceremony (*angihoma*) and Hindu gods and goddesses were accepted in the Buddhist tradition. In addition, hand gestures (*mudrās*) of the Buddhist images came to be detailed.

In India, Nalanda was probably the most important centre of Esoteric Buddhism which was transmitted to China by the Indian teachers like Śubhakarasiṃha (A.D. 637-735)., Vajrabodhi (A.D. 663-723) and Amoghavajra (A.D.705-774). Kukai received this transmission through Hui-kuo and founded the Shingon school in Japan not on the basis of *Tantras*, but on the basis of the two *sūtras* mentioned earlier. In the process, Shingon demonstrated a creative synthesis of the elements of the Indian Esoteric Buddhism, of the Chinese traditions of Confucianism and Taoism and of the Japanese tradition of Shinto on the one hand, and on the other promoted a philosophically profound, ceremonially rich, artistically magnificent and spiritually pacifying form of Esoteric Buddhism which may be regarded as a valuable contribution to humanism.

III

The all embracing religious outlook of Buddhism is indicated by Kukai in his discussion of the *Ten Stages* of *Religious Consciousness* i.e., 1) the mind of ordinary man, 2) the mind with ethical bias Confucian, 3) the mind aspiring to rebirth or immorality -Taoist, *Sāmkhya*, *Vais'eṣika* etc.4) the mind that recognises the existence of aggregates, not that of permanent ego - *s'rāvakayāna* in Hīnayāna Buddhism, 5) the mind freed from Karma - the mind of the *pratyaka Buddha*, 6) the mind with sympathetic concern for others - *yogācāra* system, 7) the mind that realises that mind is unborn - *Mādhyamika* system, 8) the mind that is truly in harmony - *T'ien T'ai* system, 9) the mind with insistence on the interdependence - *Hua Yen* system and 10) the mind that realises 'one's own mind in its fountainhead' and has 'insight into the nature of one's own existence' - the teaching of Shingon. The critical classification of the Buddha's teachings demonstrated by the Ten stages of the development of religious mind is to show the superiority of Shingon as 'Unifying Buddhism,' that includes not only the vehicles of Buddhism but also other contemporary religious and philosophical systems of China and India introduced in Japan. From subjective standpoint, the stages indicate the gradual progress of human mind from an ignorant or uneducated state to the state of social being with ethical education, to a state of religious awakening and to a state that 'outsteps the narrow bounds of life reaching upto one higher and broader'.

IV

The Shingon doctrine is distinct from the exoteric doctrine for its radical concept of the Buddha and his relation to esoteric teachings, with special reference to the spiritual body (*Dharmakāya*) of the Buddha. In the *Mahāyāna* system, *Dharmakāya* is the Absolute Reality without attributes or action.

For Shingon, *Dharmakāya* is the Absolute Reality imminent in all phenomena but is engaged in preaching with enjoyment. Kukai asserts that the preaching Buddha is not the historical Buddha but the *Dharmakāya* Buddha *Mahāvairocana*. He explains that the Buddha manifested in human form (*nirmāṇakāya*) preached the doctrines of the three vehicles and the Buddha manifested for the enjoyment of others (*sambhogakāya*) preached the doctrine of one vehicle for the *Boddhisattvas*. Both these are exoteric, as those are 'apparent' 'simplified', 'adopted to the needs of time' and 'capacity of listeners'. The doctrine of 'Three Mystries' expounded by *Dharmakāya* Buddha *Mahāvairocana* is esoteric, as it is 'secret', 'profound' and contains the 'Final Truth', being concerned with the innermost spiritual experience of *Dharmakāya* identified with the *Mahāvairocana* (*Dainichi*, 'the Great Sun'). The Sun is the source of light, warmth, and life. The *Mahāvairocana*, being the luminous one at centre of the multitude of the Buddhas, *Bodhisattvas*, and powers is the source of enlightenment and the unity underlying all variety, thus identified with the *Dharmakāya*. Realisation of the *Mahāvairocana* is the attainment of enlightenment. From this view point, the *Mahāvairocana* is called the 'enlightened mind' (*bodhicitta*), the element of original enlightenment within human being - "where is the *Dharmakāya* ? It is not far away; it is in our body. The source of wisdom ? In our mind."

V

To discuss on the nature of enlightenment, Shingon Buddhism propounds the reality of the Universal body of mystry of *Mahāvairocana* which includes the two aspects of the existence of the Absolute Buddha nature (*Tathatā*) and of the existence of the phenomenal world (*Tathāgatagarbha*). Those two aspects are termed as *Vajradhātu* (*Kongokai*, "Realm of unshakableness", 'The Diamond Realm') equal to the law Body of Wisdom of *Tathāgata Dainichi*, and *Garbhadhātu* (*Taizokai*, "Realm of Embroy existence") equal to the Law Body of *Tathāgata Dainichi*. *Mahāvairocana* as the Body of wisdom is the potentially enlightened mind manifest and is symbolised by *vajra* (being the symbol of power of illumination). The Body of Law of *Mahāvairocana* is the unmanifested state of original element symbolised by Lotus (being the symbol of compassion, potentiality, growth and creativity). The two realms of the Buddha *Vairocana* are represented by two diagram - like circle (*maṇḍala*, Japanese *mandara*) - Taizokai (*Garbha*) *mandara,* and Kongokai (*Vajra*) *mandara*. For Kukai, the two aspects of *Mahāvairocana* are non-dual (one of 'principle and wisdom' and one of '*Vajra* and Lotus').

VI

The phenomenal aspect of the Buddha has three parts - six elements, four *Maṇḍalas* and three Mystries. These three refer to the relationship of essence, attribute, and function between *Mahāvairocana Dharmakāya* and the physical world. According to the world view of Shingon Buddhism, the universe is composed of six great elements, i.e., earth, water, fire, wind, space and consciousness. The first five are material elements while the sixth is a spiritual one. These six great elements are creator of the empirical world, even of the Buddhas. *Mahāvairocana* consists of these elements interfused and thus is in a state of great harmony. In other words, the six great elements are the eternal manifestation of the highest truth, and each one of them is seen as the

Dharmakāya. In this way the six great elements are regarded as the essence (*tai*) of the *Dharmakāya Mahāvairocana*.

In Shingon Buddhism, *Dharmakāya*, the highest truth communes with the empirical world through the four *Maṇḍalas* which are regarded as the attributes (*sō*) of *Mahāvairocana*. They are -

1) *Mahāmaṇḍala* (the Great Circle) - *Mahāvairocana* in his physical extension symbolised in the circle of the *Mahāvairocana* and his companions represented by picture or painted, figures 2) *Samayamaṇḍala* (the symbol circle) - same circle seen from the viewpoint of the omnipresence of *Mahāvairocana*'s intention, represented by symbols or an article possessed by a Buddha, 3) *Dharmaṇḍala* - (the Law Circle) - same circle viewed as being the sphere where the revelation of truth takes place - a circle of letters representing all the saintly persons, 4) *Karmamaṇḍala* (The Artifact Circle) - *Mahāvirocana* represented through action - circle of sculptured figures.

2) The four *Maṇḍalas* are related together being the four perspectives of *Mahāvairocana*.

The fourfold circle indicates the power of the Three Mystries, which are the 'function' (*yu*) by the mind, Body and Speech of *Mahāvairocana* through his mystic power. The figures show the mystry of the body of the Buddha, the letters show the mystry of the speech of the Buddha and the symbol indicates the original vow (*samaya*), of the thought of the Buddha. The three Mystries are the expressions of the compassion of *Mahāvairocana* towards the sentient beings. All human beings also have three aspects of their existence. These three Mystries of the Buddha and the three aspects of the creatures are essentially same. So by forming a *mudrā* with hands, reciting a *mantra* or *dhāraṇi* and meditating on one specific object of concentration, one can unite one's three actions of body, speech and mind with those three Mystries aspect of *Mahā vairocana*.

VII

The practice of Shingon Buddhism involves observance of precepts (*kai*) and sitting in meditation (*jo*). The basic Ten precepts (*daśa śīla*), i.e., Non-killing, Non-stealing, Non-adultery, No lying, Exaggerated speech, Slander, Not to certain greed, and Hatred are regarded as a way of life. The practice of meditation is done by symbolic ritual acts of body, of speech, and of mind (as mentioned earlier in the discussion of three Mystries) on the various manifestations of *Mahāvairocana* shown in the paintings of the *Vajradhātu - maṇḍala* and the *Garbhadhātu-maṇḍala*. Systematic methods of Meditations on *Avalokiteśvara*, on *Vajradhātu*, on *Garbhadhātu*, on the letter '*A*' (symbolising *Mahāvairocana* in the *Garbhadhātu*) etc., aimed at *Nirvāṇa* (enlightenment).

The ritual of *Abhiṣeka* (anointment and the ordination ceremony are the important rituals of Shingon Buddhism. The circles of the Two Realms are drawn to make the area of *Abhiṣeka* and each item of the ritual is performed in details. Another symbolic ritual is the Fire Rite *Goma* (Indian *Soma*) in which items like seasame oil were poured on layers of wood symbolising 'burning defilements', 'purifying the self', and 'becoming transported by the wisdom of fire to the Higher Truth of Shingon. For worldly purpose, the rites for healing and child-birth etc. were performed.

VIII

The aesthetic qualities of Shingon Buddhism put it in a special position in the Japanese mind during Heian period. For Shingon, the secrets of esoteric scriptures can be depicted in art as 'art is what reveals to us the state of perfection." Ability in any branch of art like painting, sculpture, music, literature, gestures, and acts etc. may be achieved by a mastery of the three mystries as a result of which the wonderful creations of culture and civilisation appear in the history of mankind. The painting of two contrasting world pictures of *Maṇḍala* expressing two aspects of the world is a symbolic of representation of cosmos. *Maṇḍala* is used in Shingon ordination, rites and meditation as it provides a cosmic vision sought by a Shingon practitioner. Even an ordinary person believed in devotion and offering to the *Maṇḍalas* which would give a cosmic vision to them. Elaborate iconography and complex symbolism are found in the Buddhist divinities within the squares and circles with their particular iconographic peculiarities, mystic gestures, and *mudrā*. Kukai mentions that one may attain Buddhahood at the sight of the holy images as their 'various attitudes and *mudrās* have their source in Buddha's love.'

IX

Kukai was primarily committed to the establishment of genuine Japanese Budhism for the purpose of 'pacifying and defending the nation. Shingon gradually assumed a Japanese character with its co-operation with *Shinto* (Chinese '*Shang tao*') 'way of *Kami*',. the word '*kami*' signifying 'the deities of heaven and earth that appear in the ancient records and also the spirits of the shrines where they were worshipped'. Broadly speaking, any mysterious thing was called *kami*. *Shinto* became a national faith of Japan with the acceptance and assimilation of philosophical and religious concepts of China and of Esoteric Buddhism. During Heian period, *Shinto* absorbed the Shingon idea that the bipolar characters of the world can be understood through the two *Maṇḍalas*. Japanese *Kami* were placed within the *womb-Maṇḍalas* and the *Diamond - Maṇḍalas*. This form of *Shinto* is known as '*Ryobu*' or '*Dual' Shinto*. At the Ise Shrine, the most venerated *Ameterasu*, the sun Goddess and ancestors of kingly family are enshrined. With the interaction of Shingon and *Shinto*, *Ameterasu* was identified with *Mahāvairocana*. The inner shrine and the outer shrine were considered as the two *Maṇḍalas* of Shingon. Besides, Shingon rituals and architectural forms were borrowed by *Shinto*. The monastic centre of Shingon was established on Mountain Koya and as a mountain religion developed an intimate relationship with *Shinto* which was also closely associated with mountains of Japan. Both *Shinto* and Shingon assert oneness of man and nature and no-duality of the relative and the absolute. Moreover, the optimistic character of *Shinto* was ready to encourage the thoughts of 'Original Enlightenment' and 'becoming a Buddha in this very body'. Thus the assimilation of Shingon and *Shinto* made the Esoteric system propagated by Kukai acceptable to Japanese culture as 'a system of thought',. as ' way of life', and as ' religion congenial to Japanese mental climate'.

The harmonious view of Shingon expressed in its philosophy, symbolism and devotional acts combined with the Shinto heritage of purification, artistic ritualism, and the assimilation of the Buddhist gods and the Japanese '*kami*' developed a magnificent form of Buddhism that became a living faith in Japan by satisfying the intellectual, devotional, ritual, and day to day needs of the Japanese people.

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NALANDA AS A CENTRE OF LEARNING AND THE ROLE OF THE NALANDA UNIVERSITY LIBRARY

Dr.Pulin Barua *

Prologue

The Buddhist monasteries and the Jaina maṭhas became important religious and cultural centres in ancient India. These religious settlements had flourished since the days of Gautama Buddha and Mahavira's time and turned into a great centres of learning at the next stage and further developed as grand monastic institutions at a subsequent period. These gradual transformation from monasteries to the great education centres is a remarkable one. Naturally these monasteries and maṭhas at a later time were not confined to mere ecclesiastical teaching and religious preaching, but ultimately became the centres of studying the doctrines of various faiths and other secular subjects. As a result of such liberal learning, libraries were developed around these monastic institutions and gradually came to be associated with these monasteries, temples or maṭhas and centres of learning. It should be pointed out that these libraries attached to these religious establishments in which deposited excellent collections of invaluable manuscripts were not developed in the modern sense of the term. But they may be regarded a closest parallels to the modern academic libraries and played a conspicuous role in the propagation of ancient Indian education and dissemination of information.

1. Rise Of Nalanda

Nalanda, about fifty miles south-east of Patna arose steadily as a famous Buddhist Centre [1] which was the place of birth and death of Sāriputta, one of the dearest disciples of the Lord Buddha.[2] Asoka, the greatest Mauryan emperor had erected a temple there [3] in the third century B.C. But its rise as a centre of learning has to be placed by about 450 A.D. as Fa-Hien did not record its educational eminence in his itinerary in 410 A.D.[4] It was under the active support, liberal assistance and patronage of the Gupta emperors, who were little orthodox, that Nalanda rapidly rose into prominence.[5] Sakrāditya (probably Kumāragupta I) of 414-455 A.D., laid the foundation of the greatness of Nalanda by founding and endowing a monastery there. The spendid Buddha temple in this monastery was for centuries the central place of worship for congregation.[6]

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2. *Nalanda As A Centre Of Learning* :

Nalanda flourished not merely as a monastery, but attained wide fame as a very famous centre of monastic learning for about seven hundred years. Hiuen Tsang records, "In the establishment were some thousand brethren, all men of great learning and ability, several hundreds being highly esteemed and famous; the brethren were very strict in observing the precepts and regulations of their order; learning and discussing they found the day too short, day and night they admonished each other, juniors and seniors mutually helping to perfection. Hence foreign students came to the establishment to put an end to their doubts and then became celebrated, and those who stole the name (of Nalanda) were all treated with respect wherever they went".[7]

The monastic establishment though belonged to the Mahāyāna school of Buddhism, and works of the famous Mahāyāna scholars like Nāgārjuna, Vasubandhu, Asanga and Dharmakirti have been specially studied, but the works of the rival school Hinayāna one were also taught.[8] The courses of study offered by the Nalanda University covered a wide range, almost the universe of knowledge then available: They were drawn from the different fields of study, Brahmanical and Buddhist, sacred and secular, philosophical and practical, sciences and arts.[9] The students at Nalanda as stated in the 'Life', "all study the Great Vehicle, and also the works belonging to the eighteen sects, and not only so, but even ordinary works, such as the *Vedas* and other books, theHeṭuvidyā Śabdavidyā, the Chikitsāvidyā, the works of Magic or *Atharvaveda*, the *Sāmkhya*; besides these, they thoroughly investigate the miscellaneous works.[10] Hiuen-Tsand himself studied the Yoga-sāstra, followed by other subjects like Nyāya, Hetuvidyā, Śabdavidyā and the like, and also the books of the Brahmans including philological, astronomical subjects, and the Sanskrit grammar of Pāṇini.[11] Thus, Nalanda became the centre of higher learning in all its branches.

Moreover, Nalanda was also famous for its high standard of piety and scholarship. Amongst them were "Dharmapāla and Chandrapāla, who gave a fragrance to the Buddha's teachings, Gunamati and Sthiramati of excellent reputation among contemporaries, Prabhāmitra of clear argument, Jinamitra of elevated conversation, Jñānachandra of model character and perspicacious intellect and, Śīlabhadra, whose perfect excellence was buried in obscurity."[12]

It must be noted that the fame of Nalanda was so wide spread that students from all parts of India and also from distant foreign countries came to flock together in the portals of the University. Not only the Chinese scholars, Fa-Hien, Hiuen Tsang and I-tsing came to Nalanda, but several foreign scholars from distant countries like China, Korea, Tibet and Tokhara had visited Nalanda and spent considerable time there in studying and copying manuscripts.[13]

3. Nalanda University Library

'The Nalanda authorities had realised that a monastery without a library was like a castle without an armoury'.[14] So an elaborate scheme was adopted for a well-planned and splendid library[15] within the University area to meet the varied demands of numerous teachers, scholars and thousands of pupils, who had devoted themselves to the study of different branches of knowledge. I-tsing, the Chinese scholar stayed for his studies at Nalanda for the long period of ten years (A.D.675-685) during which he got copied and collected there some 400 Sanskrit texts amounting to 5000,000 slokas.[16] It is evident from his record that the Nalanda monastery was well-equipped with a library of immense collection-both Buddhistic and non-Buddhistic. According to his observation when a Buddhist monk expired at Nalanda, his collection comprising sacred books and manuscripts was added to the library and other properties including non-Buddhistic works were disposed of. This record showed how gradually through peaceful acquisition of dead one's precious collections, the university library ultimately transformed into a grand store-house of invaluable manuscripts.[17]

Detailed particulars relating to the magnificient library of the monastery of Nalanda can be gleaned from the Tibetan sources. According to these accounts the university library was situated in a special area known as the

Dharmagañja (Mart of Religion or Piety Mart).[18] It consisted of three monumental edifices called Ratnasāgara (ocean of Jewels), Ratnodadhi (Sea of Jewels) and Ratnarñjaka (jewel adorned). Among them Ratnasāgara was a nine-storied building,[19] which was specialised for the collection of rare and sacred works like Prajñāpāramitā-sūtra and Tantrika books like guhyasamāja and others.[20]

4. *Organisation Of The Collections*

A well established library with an all round and up-to-date collection suitable for study and research is a *sine qua non* for higher education, because university libraries have proved to be significant partners in the development of scholarship throughout the world. It is true that university libraries have enricned higher education with all its diversities and embellishments and it is because of this reason, a university library has been described as the heart and integral part of the parent organisation which circulates the life blood through the arteries of the whole university body by dissemination of knowledge through improved methods of communication of information to its target group. Thus modern university libraries maintained well-organised libraries equipped with recent and up-to-date collection for the convenience of the teachers, researchers and students. Nalanda, a fascinating name as an institute of higher leraning sheds a good deal of light on the organisation and upkeep of libraries in Indian Universities of ancient time.

Hiuen Tsang described that the nature of the contents of the Nalanda University Library was mainly confined to philosophical and religious in character. He further mentioned that the manuscripts were arranged on the shelves dug out on the stone walls and the shelf-guides were inscribed on stones for the manuscripts. The palm-leaf manuscripts were generally wrapped with cotton materials and preserved in between two light-weighted marble slabs of the uniform size of the manuscripts. Sometimes various steps were taken by the library authority to reconstruct worn out and damaged manuscripts. Thus the manuscripts as contained in the stock of the library were preserved for a long time and protected from dust and fire. The teachers were chiefs of the different sections of this renowned library of Nalanda University. Usually the teacher who used to teach a particular subject was the head of that particular subject collection of the library and guided his students conveniently.[21]

It may be noted that since the reading materials i.e., manuscripts and other crude form of sacred scriptures were not readily available to the end-users, there was a method of copying the manuscripts by the copyists employed in the monastery. The expenses were borne out by those who required the copies. Besides these professional copyists, there were other devout souls engaged themselves in the work of copying of the sacred texts as a part of their duty. The pupils also must have made their own copies. The magnitude of the Nalanda University Library implies that there were many well-versed teachers incharge of this library and their office must have involved considerable responsibility[22] in the proper organisation and management of the library. It is said that the several thousands of monks lived in this Monastery, and they devoted themselves in the task of copying the religious texts which must have numerous and frequent additions to the Liberary.[23] It is found that in several monk's cell, more spacious and better arranged at Nalanda is usual in the monastic ruins, an adjacent cell too small to live in is occassionally provided. Perhaps it was intended for the safe keeping of manuscripts borrowed for private study.[24]

4.1. Maintenance and Preservation of Collections

The Nalanda authority took care of the maintenance of the collections and proper steps had been taken for the preservation of the contents of the library. Besides there are epigraphical evidences which clearly show that adequate financial aid was provided for the preservation and maintenance of the enormous and magnificent collections of the Nalanda library. The Nalanda copper-plate grant of Devapāla recorded that the famous king of Suvarnadvipā (Javā and Sumātrā) named Bālaputradeva had a monastery built at Nalanda requested Devapāla, a contemporary king of Bengal, to make a grant of five villages (four of which lay in the Rājagṛha (Rajgir) and one in the Gaya district of Sri Nagar Bhukti (Patna division) for the maintenance of this newly erected monastery at Nalanda. Devapāla, the illustrious Pāla monarch accorded with the request of the ruler of Jāvā and Sumātra, and granted five villages for the upkeep and maintenance of the monastery, and a portion of this endowment was made reserved for the purpose of copying of manuscripts for the Nalanda Library as is evident from the expression '*Dharmaratnsya Lekhanartham*' in the epigraph.[25]

5. *Destruction Of The University Library*

But it is sad to record that the Nalanda Monastery with its splendid library which developed gradually but steadily through the ages and which followed correctly and accurately the Fifth Law of Libracy Science, viz., "Library is a growing organism" as enuciated for Dr. S.R. Ranganathan was destroyed by the Muslim invaders under Bakhtiyar Khilji towards the end of 12th century.[26] The Tibetan text *'Pag-Sam-Jon-Zang'* presented a vivid account of the destruction of the library thus : "After the Turuska raiders had made incursions in Nalanda, the temples and Chaityas there were repaired by a sage named Mudita Bhadra. Soon after this Kukutasiddha, Minister of reigning King of Magadha, erected a temple at Nalanda, and while a religious sermon was being delivered there, two very indigent Tirthika-medicants appeared. Some naughty young novice-monks in disdain threw washing-water on them. This made them very angry. After propitiating the sun for twelve years, they performed a *Yajña*, fire-sacrifice and threw embers and ashes from the sacrificial pit into the Buddhist temples. This produced a great conflagration which consumed Ratnodadhi".[27]

6. *Epilogue*

Thus the "most insignificantly the most magnificent temple of learning in Jambudvipa", or the premier and pioneer National University of India [28] was destroyed. It was the University which offered to us the first well-organised library comprising an enormous collection of manuscript literature of different curricula that were introduced and followed in various department of studies. The library not only caters the requirement of the researchers, pupils and members of the faculty of studies, but also helped them by providing information services relating to their field of specialisation. Even the ordinary lay readers accrue the benefit from the reference collection of the library. The visitors were struck dumb by observing its magnificent and imposing buildings and grand libraries of encyclopaedic knowledge.[29] It may be that in the succeeding periods numerous academic institutions endowed with splendid libraries grew up, but none could surpass the Nalanda Library which being pre-eminent scatterd its rays to all directions and made the cultural conquest of India beyond the region.

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HUMAN RIGHTS AS REVEALED AMONG THE BUDDHISTS OF KINNAUR, LAHUL AND SPITTI - A CASE STUDY

Dr.Ms.Bandana Mukhopadhyay *

Kinnaur Lahul and Spiti in Himachal Pradesh is the meeting place of Indo-Aryan and Mongoloid Peoples; and thus people of that part of Himalayas exhibit the characteristics of all these features, though the Indo-Aryan elements are predominant. Regarding the early inhabitants of this hill tracts several myths and legends reveal that probably a hairy people used to live-among them the legends of Lomas attracts. According to A.H.Franke[1] the most ancient religion of Lahul, Spiti and Kinnaur including their neighbouring areas was probably Lung (Phallus) and snake worship : the two representing the creative powers of the Sun and Water. Almost in every village a raw stone of Phallus shaped was used to be put in a little grover or besides the door of the village temple. Does it hold any relevance to the story of the hairy king Spurgyal and the region spurangs region mount Tisi (Kailash) Mipham Tshe (Mansarovar). Among the important tribes the following are enlisted in the Census Report :

1. Gujjars
2. Gaddis
3. Kinories
4. Jads
5. Khampas
6. Bodh/Bhots
7. Swanglas

As per the 1991 Census Report of India the total number of population of Himachal Pradesh was 30,820 and the total number of Buddhist population as per the 1981 Census was 23,766. Most of the people of Himachal Pradesh reside in Valleys, river terraces and lower slopes of the hills and mountains according to their environmental acclimatization.

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* The Asiatic Society, Calcutta.

As the Lahul, Spiti and Kinnaur are geographically situated in the high altitude the life-style of the inhabitants bears some commonness as regards the food-habits, dress, dwellings and other necessities in personal life. As regards the dress of the people of Himachal Pradesh it is observed men mostly wear tight payjama, short kurta with boat shaped folded round cap and a waist coat locally called Mirzai or Sadri. Women on the other hand weal Salwar, Kameez and Dupatta. Since these areas are now quite accessible to the plains their dress is fast changing. Those who can have afford changed to shirts, paints and suits etc.

In Spiti the ordinary dress of the man and women consists of a long loose frock or coat of thick woolen cloth girt in at the waist by a long broad sash and a pair of boots with leather soles and cloth tops reaching to and gathered below the knee. Thus we marked an equality of dress or dress material of men and women of Spiti.

Despite that each community holds special characteristic in food-habits, dress and dwelling apartments to maintain their group identity.

Regarding the food of the Buddhists of Lahul and Spiti it can be said that in addition to other food Thuppa, Momo and Shampa (made from barley) is the special food of the Buddhists of Lahul and Spiti. Peas are eaten in the form of peasmeal, mixed with Satu or wheat or flour. Teas is much used regularly and on every occasion.[2]

Religious composition

As per the 1981 Census[3] the percentage of different religioners is given below :

1.	Buddhism	1.23%
2.	Christianity	0.09%
3.	Hindus	95.77%
4.	Jain	0.02%
5.	Islam	0.63%
6.	Sikhism	1.22%

Regarding the religion of that area it is observed that the people of that area professed mainly Hinduism and Buddhism. But other regions people are also dwelt there. The Mongoloid inhabitants of Lahul, Spiti and Kinnaur professed Buddhism distinct from that of other Indo-Aryans of the Himachal Pradesh. The Buddhism with the tinge of Tibetan lineage of the four major schools like Nying-ma-pa, Sa-skya-pa, bka rgyd-pa and dge-lugs-pa denomination with their faith identity in contrast to that of the other inhabitants like Thakurs, Negi, Brahman, Chatri, Lohars etc. exists. The Buddhists mainly concentrated in districts of Kinnaur, Lahul and Spiti of Himachal Pradesh.

It is observed that in the religious sphere, co-existence, religious freedom and secularism as specified in Indian constitution is clearly visible in the life-style of the people of those areas. There is no rigidity of religious practice in the minds of Lahulis and spitians.

From the ancient time till now Triloknath has remained a favourite place of pilgrimage both for Hindus and Lamaist Lahulis. It is striking to note that the priest of Triloknath temple is Bhotia, who professed Buddhism and other members of the temple committee are non-Buddhist Thakurs belonging to the Aryan group and by the Lahuli Bhotias. It is a living example of religious-integration. The tradition of worshipping Yu-lha, Yul-khor, Ri-lha, Chu-lha etc. village gods and their retinues still continues. The Buddhist temple of Tibetan style and the traditional abode of the village deity stand peacefully side by side or in friendly proximity in many villages. For the appeasement of the undesirable and unpredicted events several local ceremonies are performed with mutual co-existence and participation.

Economic Life

As regards the economic life of the people of Lahul and Spiti it appears that economically the people of these areas residing upto 16000 ft.height are mostly depended on agriculture or agro-based trade. Among the agricultural product potato cultivation is extensively grown in addition to barley, wheat, rice etc. Those residing more than that profess mainly animal husbandry and product of goods like wool, horns, masks etc. Because here nature is miser and less-vegetation due to meagerness of oxygen and running water, the animal husbandry and rearing goats, sheep and ponies has become a considerable source of income in general.

Mention may be made here that recently several irrigation channels with hydae power station and desert development project in Spiti has been generating vegetation and extensive harvesting. As a result of that heavy shower of rain spill over the river and devastating the areas as it occurred in 1995, immediately after our tour.

Equal shares in the Society

In this context it is to note that both men and women equally participated in earning their daily meals. It is a common scene that both men and women working in tailoring shop, basket-making and smithy. In the hill tracts the life-style is more self-dependent than it is in the plains. Hired labourer or contract labourer had not been common locally. Though the situation is changing now-a-days through the intrusion of imported labour from outside for developmental work by the contractor financed by state level, because the population figure is scarce and both male and female are fully occupied in agricultural work, harvesting, small-scale cottage industry and local shop keeping etc.

Equal authority in domestic & social Life

It is remarkable that though in Lahul and Spiti there is differences in financial strata, but it is marked that both rich and poor usually live side by side without any alienation or competitive showiness. Among the Bodhs of Lahul and Spiti there is no fixed status for an individual. A liberal attitude to the status of an individual is probably a contribution of Buddhist cultural heritage. Even the status of Rin-po-che[4] (mahāratnapudgala) is never birth based demanding genetic superiority. A man from dmaṅs-rigs (commoner) and rigs - ngan (down-strata) may be established as Rin-po-che provided that he goes through the cross examination of extra-ordinary eminence in his childhood. In respect of the nuns no such social categorisation is possible owing to the traditional custom of Busum Burma. In this regard, the socio-religious belief on the existence of past-lives and that of the gradual course of psychic and behavioural progress acquired by good actions (Kusalakama)play an important role.

Conclusion

In the Indian Constitution the Human Rights[5] has been divided in the following treaties :

1. Equality before the Law i.e. equality in status
2. Equality in economic, social and cultural rights
3. Equality in civil and political rights
4. Right to own property
5. Freedom of thought, conscience and religion
6. Freedom of opinion and expression
7. Freedom of peaceful assembly and association.

The above rules are applicable with no distinction of caste and creed and sex. As a result of that untouchability, hatred, social dowring have been rigorously prohibited by Indian Constitution. And, any lapse be proved to be liable for punishment.

Thus from the above discussion on the lives among the Buddhist inhabitants of those remote areas of the Himalayas may set an example of equal Rights of Human beings with least tendency of the differentiation or social discrimination. The traditional society which has not yet been polluted due to the influx of sophisticated livelihood, earned by modern education system declares correct spirit of social equality, social justice and social freedom with no hegemony of modernisation and economic disproportionate distribution which is observed in the metropolis like Delhi, Calcutta, Bombay, Chennai (Madras etc.

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BUDDHISM AND WORLD PEACE

Dr.R.Isri Arshad *

Any experiment proved to be successful in the past, will always serve the same purpose when utilised. The world today is on the brink of disaster. And only universal brotherhood can save it from distruction. Sword has always surrendered before the humility and serene. Alexander The Great tried to win the world with the might of the sword. So were Changhez Khan, Nadir Shah and so many warriors of the world. Two-hundred-years wars was fought in England and the result was chaos and anarchy. Two World Wars have been fought and the result was invention of Atom Bomb which can destroy the world within minutes. But from time to time the prophets of peace have come who peach love and they have come to stay.

An adventurous and zealous King Ashoka splashed blood at Kalinga and later realised that violence could not bring to him any glory and peace. He threw away his sword and searched for peace. He found solace in Dhamma. And so, Ashoka The Great stood up and proclaimed, "I will beat the drum of Dhamma which will resonate in the whole of the world". Hence, he became the harbinger of peace and harmony for which Lord Buddha had left his kingdom. Hundreds of years back, Lord Buddha stood for truth, non-violence, piety towards the whole mankind and the architect Ashoka gave the true face of his sayings to the world.

Before the advent of the Buddha, the social and religious condition of India was in a very deplorable state. Truthfulness and religious fervour were almost pushed to the background and all sorts of formalities and hetrodoxy became the way of life. The situation was such that the common man did not understand what was truth and esence of the religion. The social condition was also in a very bad shape. There was a very wide gap between the haves and have-nots. The common man especially those belonging to poor, backward and downtrodden strata were suppressed and tortured by a handful of persons of affluence and hight status.

As regards religious condition prevalent at that time, we have the

Brahmajaal Sutta of the *Dighnikāy*. Here, we find clear mention of six heretical teachers during the time of Buddha.

I have stated earlier that the essence of Buddhism was *Satya* (truth), *Ahimsā* (non-violence), Karunā (piety) and Vishwamaitri (universal brotherhood). His message gave a ray of life and hope for entire mankind. The biggest contribution the Lord Buddha gave to the philosophy of living a peaceful life in this world, was his theory of Majjhim Pati Pada that is, the theory of middle path. This theory had far and wide impact on human life and great experiment was carried out successfully. The Buddha said that if you pull the strings of the Veena (musical instrument) very hard, it will break and if you keep it very loose, it will not produce any musical sound. For getting smooth and sweet music, you will have to maintain the middle path and avoid the extremes. In the same manner, men should avoid the two extremes and adopt the middle path. This theory of middle path worked as a magic for promoting world peace and goodwill.

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THE MAHĀYĀNA CONCEPT OF THE ALTRUTSM AS GLEANED FROM SOME OF THE INSCRIPTIONS OF ANDHRADESA

Dr.Ms.J.Sitaramamma *

Religion has its origins in the innate rationality of human nature ... man's capacity to apply the principle of casuality to the happenings in the world. It is one of the intellectual results of the primitive man's anxiety to emancipate himself from the horrors of the natural phenomenon that surrounded him. It was induced an ingenious invention to aid man in the progressive realization of happy life on earth. But unfortunately as in the case of every other institution, incourse of time religion became a contraivance in the hands of a few clever and selfish men to exploit the ignorance of the multitude. Thus when religion, instead of being an useful means of better life, degenerated into a harmful weapon of oppression and exploitation, great prophets like Zoraster, Buddha, Christ, Mohammed and Sankara came forward and each in his own way tried to resurrect religion and make it a sublime means of better and happy life.

Buddhism is one of the oldest and noblest religions of the world. It is nearer the truth to say that Buddhism is a philosophy of life, a doctrine of progressive reconstruction of society than a religion. The whole philosophy of Buddhism can conveniently be summed up in the famous three *Ratnas* :

BUDDHAṂ SARAṆAṂ GACCHĀMI
DHARMAṂ SARAṆAṂ GACCHĀMI
SANGHAṂ SARAṆAṂ GACCHĀMI

I take refuge neither in faith nor in priest, but only in the enlightenment and in the enlightened.

I take refuge not in the temple, muchless in the jungle, but only in Sangha i.e. among my own fellow-men.

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I take refuge not in ritual or Yajña but only in Dharma, the Law of Laws, the all embracing compassion or Karuṇā.

That is the message of Ratna Traya. Thus Buddhism insisted upon reason and enlightment, raised morality from the mire of superstition, ignorance, fear and faith, turned man's attention from heavens to his own life and to the life of his fellow-men, inspired him with confidence in his own capacity and provided him with a means of shaping and reshaping his own destiny, gave him the hope of better and perfect life, and cultivate in him with strength of character to share that happy life with the rest of mankind.

Historians believe that though Buddhism originated in Northern India it evolved itself into its mature phase i.e. "Māhāyana" in Southern India particularly Andhradesa.[1] Literary and archaeological evidences show that Buddhism entered into Andhra even before Ashoka's invasion of Kalinga in the 3rd century B.C.[2] The *Pārāyana Vagga* of *Suttanipāta* [3] provides the earliest reference about the advent of Buddhism into Andhra, during the life time of Buddha. The 13th rock edict of Ashoka establishes that Andhras were followers of Buddhism from 4th or 3rd century B.C.[4] For about one thousand years (4th century B.C. to 6th century A.D.) Buddhism had been a strong force in the cultural history of Andhradesa. A new form of Buddhism which came to be called Mahāyāna, developed in the 1st c.B.C. Its fundamental principles as Susumu Yamaguchi remarks were established by a class of literature known as *Prajñā Pāramitā.* The place of origin of the *Prajñā Pāramitā* has been the subject of some controversy. Several authors have claimed that it probably developed among the Mahāsānghikas in Southern India, in the Andhra Country, on the Krishna River[5]

("Sur la formation du Mahayana", *Asiatica*, 1954, p.386; N.49)

The Pūrvaśaila and the Aparaśaila monasteries of Krisṇa Valley are significant because they have a *Prajñā-pāramitā* in Prakrit,[6] they spoke of the "Dharmadhātu" in the same sense as the Prajñāpāramitā, and their Buddhology prepared the way for that of the *Prajñā-pāramitā.*[7] The doctrines which the Kathāvatthu [8] attributes to the Andhakas are so much akin to the Mahāyāna doctrines that the latter may well have developed from them. The doctrine of emptiness and the conception of Bodhisattva are the essence of Mahāyāna.

According to the Gaṇḍavyūha [9] and Taranatha Andhra was the land of Bodhisattva worship. Thus Mahāyāna and especially the Mādhyamika Philosophy are the magnificent achievements of Andhra genius, to which later the North contributed tremendously.

So there can be no doubt that Mahāyāna arose among the Andhakas (Pūrvaśaila, Aparaśaila and Vetulyakas) in the Dhānyakataka Amaravati, and Nāgārjuna Konda region. [10] As the sail schools who transcreated the *Prajñā Pāramitā* in Sanskrit from its Prakrit form were offshoots of the Mahāsanghikas who arose in Magadha and as Manjusrī transmitted *Prajñā Pāramitā* to Orissa, from where it spread to Bihar and then to the North. The tradition that this literature originated in the South went to Eastern India and then travelled to the North and North-west and flourished there, is historically correct.

Regarding its meaning Prajñā means enlightenment (Sambodhi) and omniscience (Sarvajñata) Pāramitā is what has reached (ita) the other shore (Param). [11] It is emptiness (sunyata) suchness (Tathata) and the esence of reality (Dharmadhātu, Dharmata). Sambodhi is attained through Prajñā arising out of the practice of the Pāramitās, but Prajñā remaining barren unless animated by Karuṇā [12] It finds an implements upāyas for Universal Salvation. The keynote of Mahāyāna ethics was extreme altruism, envisaged in the development of Bodhicitta and the fulfilment of six Pāramitās. According to the Mahāyānists the effacement of self could only be effected ones own life in his several existences to the service of others. A Mahāyānist must take the vow that he would not seek his own happiness, heavenly life even Nirvāṇa, unless and until he had been able to do his bit to make all other beings happy, attain heavenly life and ultimately realise Nirvāṇa even by sacrificing their own lives, for making all other beings attain the goal. [13]

It is after such dedication that they succeeded in reaching the goal. It is for such sacrifice that they are distinguished as Mahāyānists. This altruistic attitude was the keynote of Mahāyānist doctrine.

The Mahāyāna ideal as said above is optly descried in. Indrapalanagara grant of Govindavarman from Āndhradeśa. Here it is expressed as "*Sarva Sattvanam Nikhila Daridrya Duhkhopasamana*". The total cessation of the poverty and suffering of all beings.[14]

The Amaravati and Nāgārjuna Koṇḍa inscriptions described Buddha as *Sarvasttvanam hita Sukhartham.*[15] The Indrapalanagar plates of Govindavaram from Āndhradeśa dated 450 A.D. describe Buddha as *Jitam Bhāgavatātena Sambuddhena Kripātmana.*[16]

The evolution of the formula would suggest how Buddha came to be conceived as super human and salutation to him was a meritorious act. Besides, he is Bhagvan who has combined in himself Parjña (Sambuddha) and Karuṇā (Kṛpatma) which is the keynote of Mahāyāna. In Mahāyāna compassion is rooted in knowledge which concept may be traced back to the fundamental teaching of the Buddha about anātta (non-ego). If there is no difference between one ego and another, the exercise of compassion, therefore; becomes spontaneous and the truth that there is distinction between it and thou (Parātma samata) is realised.[17]

Consistent with such realisation the Mahāyānists developed and cultivated a noble selfless social outlook and showed a readiness to share the merit of their gift and other pious deeds with their relations or with the rest of mankind. In short, they developed the concept of transfer of merit. Schopen is right in asserting that the practice of Deyadhamma and the faith in transfer of merit attest the prevalence of Mahāyāna ideology.

Pariṇāmana is an important concept in Mahāyāna Buddhism. The term often translated as "Merit transference" and is found in the Sutras and the Sastras in various Sanskrit forms. Edgerton has defined pariṇāmana as development causing to grow ripening maturation.[18]

In the Sino-Japanese Buddhism, the term Pariṇāmana, in its meaning of Hui-hsiang or eko, is very popular and is understood to mean that one's own merit is transferred or turned towards others for the sake of fulfilling ones ultimate aim.[19] Thus, pariṇāmana is used in a transitive sense and means a practice to be accomplished by practitioner or a sage or a Bodhisattva. A Bodhisattva engages in such difficult practices as the six pāramitas on the ten bhumis and thus accumulates enormous merits. But he does not accumulate these merits for his own benefit but for the sake of fulfilling his ultimate aim. That is, the merits are accumulated for the benefit of others and thus are directed towards others. Although it is universally understood that one cannot reap what one has not sown the ideas of parinamana goes beyond this, because a bodhisattva finds his delight in having others enjoy what he has contributed. The use of Parinamana in this sence of "benefiting others" probably occurs for the first time in the Mahāyāna texts. The Astasāhasrika Prajñā Pāramitā states :[20]

Having thus rejoiced he utters the remark, "I turnover into full enlightenment the meritorious work founded on jubilation, may it feed the full enlightenment of myself and of all beings. Parinirvāṇa, by being born in the pure land, and the latter is for the sake of engaging in the work of benefiting others by returning to this world of sentient beings."

Hence it is clear that by means of Parinamana, Bodhistattva can voluntarily choose to be reborn into this world and to engage in the work of benefiting others. This is Bodhisattva's Upāya, or Skilful means, which is constituted of compassion. Ultimately what was originally the cause for ones own benefit is transformed into a cause for the benefit of others. In this context, Kusalamula or the root of virtue and other human efforts, which are declared to be nothing but Sunya in the Prajñā-pāramitā-sūtra, are dedicated to and are transformed into the cause for the ultimate enlightenment (Parinamana was used in the sense of "to direct towards"). That the mundane was directed towards the Supramundane and vice-versa. In this context, we saw that the aids to enlightenment or the holy path (Both supra-mundane) were directed towards samsaric existence. Besides these two notions for Parinamana that is transformation and to direct towards further it was mentioned that Parinamana was closely related to other notions such as "wish" and "desire" (Prarthana Pratikamsati) and that was almost equal to even ideas such as "aspiring for enlightenment" or "awakening to the thought of enlightenment, Cittotpada and Vow" (Praridana).

These ideas of Parinamana can be gleaned from the epigraphs engraved on the stupas and sculptures of the Andhra Buddhist sites such as Dhanyakataka and Nāgārjuna Konda.

Edgerton defines Parinamana as causing to grow development or ripening, maturation and regards Parinamayati as an intransitive verb. The Dasabhumika Sutra, substantiates his translations by stating that all "depravities and impurities foreign to the Bodhisattva course are to be recognised, through mastering the development (ripening) of enlightenment".[22]

(J.Radher, ed., *Dasabhumika-sutra.* p-20 (ivv) (Sa bodhisattvah) Tanica kusalamulany anuttarayam Samyak Sambodhau parinamayati.

Nakao interpreted it as follows.[23] "all Bodhisattva courses should be recognised as freed from depravities and impurities, owing to the force of merit transference (or directing onces merit) towards the enlightenment which is attested by Tibetan transalation."[24] This passage explains the seventh bhumi of the bodhi-sattva-marga, indicates that all bhumis beiginning from the first upto the seventh are "freed from depravities and impurities" "simply because of Bodhisattva directs all of his merits towards enlightenment.

A milestone in the history of Buddhism occured when Tan-Luan (A.D.476-542) divided Parinamana into two kinds :

1.Parinamana in the aspect of going forth and

2.Parinamana in the aspect of coming back. The former means that one transfers one's merit to go forth this world and to be born in the pure land.

The latter means that the same merit is transferred to return to this world from the pure land. Both are a Bodhisattva's practice, because the former is for the sake of acquiring Maha Bodhi (great enlightenment) and not a Sravaka's

We come across many inscriptions from Andhradesa dated from about the middle of the 2nd c.A.D. which record the gifts of men and women for the merit of their kith and kin, that implies the principle of transfer or merit. In addition, the records contain prayers and gifts for the welfare and happiness and even contain prayers and gifts for the welfare and happiness and even Nirvāṇa of the entire living world and ultimately for the attainment of Buddhahood.

In the 24th regnal year of Ehuvula camtamula (c.285 A.D) a merchant by name Kumaranandi instals a stone image of Buddha with a prayer *ātmānāmca Sarvasattvanamca hita Sukhartham bhavati*. In addition Kumaranandi prays *Deyadharma midamkṛtva yat puṇyam samupārjitam tena puṇyena Lokayaṃ Nirvāna madhigachchatu*.[25]

The Mahāyānists developed a great concern for the happiness of mankind and a desire for Universal peace. It can be known through their benediction, "Luck, happiness and peace for all beings." The same notion can be elucidated from some of the Buddhist inscriptions of Andhradesa dated from the 3rd c.B.C. to 6th c.A.d. These inscriptions would reveal the Andhras zeal for Mahāyāna which was so deeply penetrated into their life and activities.

Buddha was considered as the giver of good health and of long life. Several of the Nagarjuna Konda inscriptions register donations made for health, victory and longevity.[26] Many of the inscriptions from Andhra Buddhist sites record gifts made with the aim of welfare and happiness for the entire mankind (*Sarva lokahita Sukha* or for the Nirvāṇa of the entire mankind). The Mahāyānists cultivated a selfless social outlook and showed a readiness to share the merit of their gifts and other pious deeds with their relations or with the rest of mankind.

One inscription from Kesanapalli mentions [27] that the donor Maharathi Mahachanda donated a Buddhini Kamba for the Nirvāna of the entire mankind. who are fettered by evils. Another inscription mention,[28] that the aim of the gift is "for the sake of the welfare and happiness of all sentient beings". Chamtisiri made several gifts with the aim of the attainment of welfare and happiness by all the world.[29] Boddhisiri donated for the endless welfare and happiness of the assembly of saints and that of the whole world.[30] Kodabalisiri donated a monastery with the aim of the welfare and happiness of all sentient beings.[31] A gift of coping stone to the great stupa of the Lord had been donated by the wife of merchant Samudra, with the aim of the welfare and happiness of the whole world.[32]

An Ayaka Pillar inscription (B2) from Nagarjuna Konda refers[33] to the donation of a pillar at the Mahacaitya by Adavi Chamtisiri with the aim, of attaining the welfare and happiness in both the worlds. Another record made by Mahadevi Bapisirinika[34] refers to a donation, of a stone pillar for the benefit of Aparamahavinaseliya sect and with the aim of getting bliss and Nirvāṇa to the king Siri Virapurisadatta.

In Mahāyāna the extreme individualism of the original Buddhism was replaced by Universalism. The Mahāyānists developed selfless social morality based on the practice of positive moral virtues.[35] They laid emphasis on the welfare and happiness of the entire world.

An inscription from Nagarjuna konda mentions Vigata Jvaralaya[36] in association with a monastery. There is a difference of opinion about the meaning of the word of Vigata Jvaralaya. Some say that it was a fever hospital, but others are of the view that it was a temple (Alaya) of Vigata Jvara, i.e. Buddha who is free from all Klesas or defilements. Anyway the inscription may be interpreted to indicate that the Buddha is the curer of all Klesas both spiritual and physical.

A pious devotee donated a monastery and a hospital with an interest in the welfare of others (*Vipulartha Kanksin*).

Even the orthodox Theravādins at Nagarjuna Konda appear to have been influenced by the noble concept of the Mahāyānists. The foot-print inscription says that the Mahāvihāravāsins installed the feet of Buddha with a Prayer "the welfare and happiness of all being"-[37] Sava Sattvanam hita-sukhathanayati. From their prayer recorded in inscriptions the Theravādins appear to have adopted the altruistic ethics of Mahāyānists and gave up the principle of *attadipa* and *attasarana*. They too tried to win the grace of Buddha through meritorious gifts like offering votive stupas. They further abandoned the aim of individual Salvation and started praying for the happiness and good of all sentient beings.

Gifts were made for the health, victory, prosperity and longevity of the kith and kin.[38] Mahāyāna laid emphasis on the welfare and happiness of the entire world. Its Motto was "*Bahujana Sikhaya and Bahujana hitaya*". This Mahāyāna religious thought might have influenced even the Hindus which reflects in their ideal "*Sarvejanah Sukhinobhavanthu*".

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36. *E.I.*, Vol. XXXV, p.18.
37. *E.I.*, Vol. XXXIII, pp.247-50, The Mahavihara - Vasirs also claimed that they had installed the feet of Buddha with *astamangalas*.
38. *E.I.*, vol.XX, p.16.,

HUMANISTIC CONCERNS IN BUDDHISM

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The paper deals with the Humanistic concerns in Buddhism as conceived and preached by Lord Buddha. It seeks to focus attention on the specific tools of conduct and behaviour which the Buddha prescribed for attaining the full significance of human life in this world.

Appraently all religions have human concerns as their substratum, and their appeal is based precisely on this account, but in our view Buddhism surpasses all other religions in this regard. Its broad-mindedness and liberality remove all hindrances in the way of adapting to and following Buddhism. Factors like, caste, creed, age, sex, nationality and rituals find no place in Buddhism. This shows the profound altruistic elements in Buddhism.

Grace and compassion are the hallmarks of Lord Buddha's personality and preachings and it is due to this fact His dhamma has crossed the apparently insurmountable geographical and national boundaries and captured the imagination of the whole world. The process continues. More and more people enlightened as well as lay are drawn to Buddhism's philosophy of compassion and brotherhood.

Importance of merits and deeds - Since much before the Buddha, birth has been treated as a deciding factor in determining the place of a person in society. His position is known on the basis of his birth in a family and caste. The Buddha refused to accept the status of any persons on the basis of his birth. He said ‘Nobody becomes a Śūdra or Brāhmaṇa due to his birth, but he becomes a Śūdra or Brāhmaṇa on the basis of the deeds that he performs’.

न जच्चा बसलो होति, न जच्चा होति ब्राह्मणो।
कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो।।[1]

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In this context, he mentioned the example of Mātaṅgaṛṣi, who was born in a low family, but who commanded the respect and adulation of Brāhmaṇas and Ksatriyas.

तदमिना "पि जानाथ, यथा मे" दं निदस्सनं ।
चण्डालपुत्तो सोपाको, मातङ्गो इति विस्सुतो।।
सो यसं परमं पत्तो, मातङ्गो यं सुदुल्लभं।
आगञ्छुं तस्सुपट्ठानं, खत्तियां ब्राह्मणा बहू।।[2]

There have been many monks and nuns who belonged to low families and owing to their ability and right efforts obtained Arhathood and elevated status in the Buddhist order. Upāli (barber), Sumita (scavenger or sweeper), Ambapāli (courtesan), Śubhā (daughter of an iron-smith), Sumangala (a poor man) are among such persons.

In this context Sundarikabhāradvāja Sutta may be mentioned. Lord Buddha laid stress on conduct and not on caste.

He said-

मा जातिं पुच्छ चरणं च पुच्छ, कट्ठा हवे जायति जातवेदो।
नीचा कुलीनोपि मुनि धितीमा, आजानीयो होति हिरीनिसेधो [3]।।

To establish harmony in society, it is essential to understand and to follow these words of the Buddha in practical life.[4] A person should be given importance on the basis of his/her deeds and merits and should not be discriminated against on the basis of the accident of birth.[5]

Purity of Mind - As mind is the fore-runner in all mental phenomena and all activities, the Buddha laid stress on the purity of mind and not of body, for which one has to remove the mental defilements first. Taking bath in different rivers does not purify man. If he has given up his mental defilements, he is treated as taken bath without taking physical bath.[6]

The wrongly directed mind is most harmful to a man. It motivates a man to perform wrong and sinful deeds. The Buddha said :

दिसो दिसं यंतं कयिरा, वेरी वा पन . वेरिनं।
मिच्छापणिहितं चित्तं, पापियो नं ततो करे।।[7]

On the contrary, a rightly directed mind does more welfare than any other person in world. The Buddha said :

न तं माता-पिता कयिरा, अञ्ञे वापि च ञातका।
सम्मापणिहितं चित्तं सेय्यसो नं ततो करे।।[8]

Four Brahma Vihāra - The word Brahma Vihāra variously translated by scholars is as fololws -

"Sublime or divine state of mind", "Pious conduct", Perfect state", "Good moods", "Sublime occupations", "Excellent states", "Divine states", "The highest condition", etc. I have used "Divine state of mind" for this term in this article.

The four Brahma Vihāras remain in the cultivation of four feelings, viz., Maitri (Friendliness), Karuṇā (Compassion), Muditā (Sympathetic joy or Kindliness) and upekṣā (Equanimity or indifference).[9] These four are the supreme states of the conciousness. Brahma means supreme, the great. Since, the result of these feelings is to be born in Brahmaloka i.e. the world of celestials and to enjoy the delighted things, therefore, these are called Brahma Vihāras. These are supreme sources of the purification of mind. The person, who practises the four divine states of mind wishes the welfare of all beings.

Through these Brahma Vihāras an ascetic removes the impurities like lust, hatred, jealously, envy etc. Yoga is the source of self-welfare, but Brahma Vihares do good to others also.

Friendliness - Enmity arises due to clash of interests, feeling of supremacy and rivalry. Finding an opportunity, a defeated person attacks his adversary and thus enmity is born, therefore, the Buddha says :

जयं वेरं पसवति, दुक्खं सेति पराजितो।
उपसन्तो सुखं सेति, हित्वा जयपराजयं।।[10]

To get rid of enmity one should not have the feeling of victory and defeat. To establish pleasure and peace in life one should keep in mind the following Buddha Vacana -

अक्कोच्छि मं अवधिमं, अजिनि मं अहासि मे।
ये तं न उपनय्ह्यएन्ति वेरं तेसूपसम्मति।।
न हि वेरेन वेरानि, सम्मन्तीध कुदाचन।
अवेरेन च सम्मन्ति, एस धम्मो सनन्तनो।। [11]

He abused me, he ill-treated me, he got the better of me, he stole my belongings. The enmity of those not harbouring such thoughts can be appeared.

Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving kindness. This is an Ancient Law.

To cherish the feeling of affection and friendship for being is friendliness. Friendliness becomes for the pleasure and welfare of others.[12] In practical life, we see that friendliness is caused by affection (rāga), which is not the feeling of pure friendliness. It should be remembered that friendliness is unmotivated or without craving (taṇhā), rather it contributes to the good of other beings. Affection is caused by greed and ignorance, but friendliness is associated with knowledge. The nature of friendliness is bereft of malice and is associated with absence of greed.

Compassion - After seeing the grief of others, the trembling which arises in the hearts of gentle persons, is called Karuṇā (Compassion). Compassion removes the grief of others. A compassionate person neither kills beings nor tolerates the grief of others. The feeling of violence disappears when the feeling of compassion arises. Being subdued by compassion a true follower of the Buddha thinks in this way :

If I and others find fear and grief equally unpleasant, then what is the special thing in me that I should save myself, not others ?

यदा मम परेषां च भयं दुःख च न प्रियम।
तदात्मनः को विशेषो यत् तं रक्षामि नेतरम्।।[13]

Due to having such a feeling a compassionate person acts for the welfare of others. In this connection the following Hindi verse may be quoted -

क्षुधार्त्त रन्तिदेव ने दिया करस्थ थाल भी।
तथा दधीचि ने दिया परार्थ अस्थि-जाल भी।।

Hungry Rantideva gave the plate of food of his hand to other and Dadhici gave his bones for welfare of others.

The sign of kindliness (muditā) is delight. The person, who practises kindliness, becomes happy when he/she sees others prosperous. He/she has no feeling of hatred and jealousy towards anybody. Seeing the wealth and merits of others, he neither feels enmity nor jealousy. Kindliness removes discontent. There is lack of kindliness in the joy of unenlightened persons, because it arises from affection.

To have the feeling of neutrality towards beings is indifference or equanimity (upekkhā). It means that one should have the same conduct towards all the beings i.e. in the state of upepṣā the conciousness of a man remains indifferent.[14] The person, who practises upekṣā does not differentiate between a friend and an enemy. He neither shows favourable nor ungavourable behaviour towards others. One gains knowledge by the practice of indifference - "The man is dependent on his deeds, according to his deeds he gets pleasure, becomes free from suffering or he does not fall free from prosperity." These merits bear a striking resemblance to those associated with a *sthitiprajña* as described in *Gītā*.[15] Let alone the four divine state of mind, one can be human in true sense of the term, if he practises even one of them.

Four Noble Truths and Noble Eight Fold Path- Realization of Four Noble Truths is essential for humanism as well as emancipation of mankind. The

Four Noble Truths are - Suffering (Dukkha), Cause of suffering (Dukkha Samudaya), Cessation of Suffering (Dikkhanirodhagāminī Paṭipadā). To get rid of suffering, it is essential to follow rightly the fourth Noble Truth - Dukkhanirodhagāminī Paṭidapadā. The fourth Noble Truth is Arāyāṣṭangika Mārga - The Noble Eight Fold Path. The Noble Eight Fold Path is as follows -

1. सम्मा दिट्ठि (सम्यग्दृष्टि) Right view.
2. सम्मा संकल्प (सम्यक् संकल्प) Right Thought or Right Intention
3. सम्मा वाचा (सम्यक् वाचा) Right Speech
4. सम्मा कम्मन्त (सम्यक् कर्मन्ति) Right Deed or Right Action
5. सम्मा आजीव (सम्यक् आजीव) Right Livelihood
6. सम्मा वायाम (सम्यक् व्यायाम) Right Effort
7. सम्मा सति (सम्यक् स्मृति) Right Mindfulness
8. सम्मा समाधि (सम्यक् समाधि) Right concentration.

The Noble Eight fold Path is the Source of Buddhist moral conduct. If anybody follows it rightly, he would destroy suffering and contribute to the good of mankind. Out of eight, three, Right Speech, Right Action and Right Livelihood are essential for a lay man. In the absence of these social harmony cannot be established. A follower of the Buddha will refrain himself from falsehood, malicious speech, harsh speech an frivolous speech. One has to refrain himself for establishment of pece arround him.

Performing Right Action one can do the welfare of society. Abstaining from taking life, taking what is not given, immoral sex-life are included in Right Action. The conception of Right Livelihood has become most relevant today in the society. The financial corruption has spread all over the world. Now, the India has becoming the place of corruption. We must follow the Buddha's sermon of Sammā Ājīva. One should give up false or dishonest ways of earning one's livelihood or way which cause injury or harm to others. All professions which do not come up to the standard should be given up. The spirit of honesty and service of mankind should be the prevailing motive. These five occupations are mentioned as harmful - those of a butcher, wine seller, dealer in poisions, trafficker in slaves and carvan trader. As these three are directly related to lay persons and society, I have dealt with in some detail. If the Noble Eight Fold Path is practised rightly, it enables a person to get rid of suffering as well as salvation. This is considered the best among all the paths. The lord Buddha says :

मग्गानट्ठङ्गिको सेट्ठो, सच्चानं चतुरो पदा।
विरागो सेट्ठो, धम्मानं, द्विपदानञ्च चक्खुमा।।[16]

Lord Buddha regards this Dhamma as most dependable for purification of knowledge, which also destroys evils.

एसो' व मग्गो नत्थञ्ञो, दस्सनस्स विसुद्धिया।
एतं हि तुम्हे पटिपज्जय, मारस्सेतं पमोहनं।।[17]

Śīla. Samādhi and Prajñā - Eleboration of Śīla, Samādi and Prajñā is Eight Fold Path. In Noble Eight Fold Path, Sammā Vācā, Sammā Kammanta, Sammā Ajiva are included in Śīla, Sammā Vāyāma, Sammā Sati, Sammā Samādhi are included in Samādhi and Sammā Ditthi, Sammā Sankappa are included in Prajñā. The Buddha, perhaps for the first time in the history of Indian culture, laid a great stress on moral life in its two aspects - (1) self restraint and (2) compassion for all living beings. The cultivation of moral values was regarded by the Buddha as an essential part of spiritual perfection. Moral life thus becomes, in Buddhism, the very core of religious life.

If the Noble Eight Fold Path is practised well, it means Śīla, Samādhi and Prajñā are practised and consequently the kingdom of peace and pleasure will be established in the world. Only by the sermon of Aṭṭhangika Magga one can not obtain the end of suffering. The duty of Tathāgata is only to show the path. A person should follow the path to get rid of suffering. Lord Buddha said :

तुम्हेहि किच्चमातप्पं, अक्खातारो तथागता।
पटिपन्ना पमोक्खन्ति, झायिनो मारबन्धना।।[18]

Ten precepts (दससिक्खापद) - The Buddha's teaching of Ten precepts is meant for the well-being of humanity. The Ten precepts are essential for an ascetic. but first five precepts should be followed by all persons. If only these five are properly followed by the people happiness and peace will prevail every where.

The Ten Precepts are included in Sila. These are as follows :

1. पाणातिपाता वेरमणी – Abstaining from destruction of life i.e. non-violence.
2. अदिन्नादाना वेरमणी – Abstaining from taking of anything which has not been given i.e. non-theft.
3. अब्रह्मचरिया वेरमणी – Abstaining from unchastity or abstaining from committing adultery i.e.chastity.
4. मुसावादा वेरमणी – Abstaining from telling a lie i.e. truth speaking
5. सुरामेरयमज्जपमादट्ठाना वेरमणी – Abstaining from intoxicating drinks.
6. विकालमोजना वेरमणी – Abstaining from taking a meal in afternoon.
7. नच्चगी तवादितविसूकदस्सना वेरमणी – Abstaining from dance, singing, instrumental music and visiting shows.
8. मालागन्धविलेपनधारणमण्डन विभूसनट्ठाना वेरमणी – Abstaining from use of garland, scent, cosmetic, ornamenting and decorating.
9. उच्चासयनमहासयना वेरमणी – Abstaining from use of high and luxrious beds and seats.
10. जातरूपरजतपटिग्गहणा वेरमणी – Abstaining from the acceptance of gold and silver.

To conclude, each and every word of the Buddha is well and truly said, (यं किञ्चि बुद्धभासितं, सब्बं तं सुभासितं) though it needs to be kept in mind that he never claimed infallibility in whatever he said.[19] Owing to its deep humanistic concern the message of Lord Buddha is as relevant today as it was in the past.

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THE BUDDHIST WAY OF LIFE

Dr.Ms.Subhra Barua Pavagadhi *

Buddhism is based on the cardinal principles of universal love and friendship. It preaches the gospel of love and compassion. The ethical doctrine of Buddhism is humanistic. It is entirely devoted to the well being of Mankind.

The Buddha, throughout his forty-five years of teaching the Dhamma, preached on sufferings and the end of sufferings. He moved very closely with people from all walks of life preaching to them and discussing with them the various economical, political, sociological, ethical, psychological and moral problems of life. He maintained that all human beings are equal by birth and that only their actions elevate or deprave them. He was vociferous to condemn the social injustices and infringement of human rights.

The Buddha advocated eternal peace while the world desires peace amongst material gains. The former is permanent Bliss while the latter is transitory. The cause of this difference is ignorance of the truth. The Buddha stressed the need for removing the ignorance of the truth which is the root of all evils. He discovered the path through which ignorance can be removed and peace be achieved in the world.

In his first sermon after attaining Enlightenment, viz., the *Dhammacakkapavattana Sutta*, the Buddha pinpointed the sufferings prevalent among human beings as the root cause of all unrest. His four Noble Truths (*Cattāri Ariyasaccāni*), namely, suffering (*Dukkha*); the cause of suffering (*Dukkha-Sammudaya*); the cessation of suffering (*Dukkha-Nirodha*); and the path leading to the cessation of suffering (*Dukkha-Nirodhagāminī-Paṭipadā*) are the foundations of Buddhism.

The First Noble Truth is that of *Dukkha* which means suffering, sorrow or unsatisfactoriness of life. All life, to one who sees deeply, is suffering. All living beings are subject to birth and consequently to decay, disease and death.

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No one is exempted from these four inevitable causes of suffering. In brief, the body itself is a cause of suffering and is hence, *Dukkha*. We must recognise this truth so that we may not come to grief later on. Beause the world and man are subject to birth and death, because the world and man are impermanent, because the world and man are devoid of any reality in the ultimate sense, all that there is in this world of existence is suffering. Due to deeds and defilements, man is continually born into the world of existence. Having been born he tries to obtain happiness but invariably all that he really experiences is dissatisfaction, disease, old age and death.

The Second Noble Truth is about the origin of *Dukkha*. It arises from craving (*Taṇhā*). This craving, gross or subtle, which leads to repeated births and deaths is the cause of all the ills of life. As long as there is craving and attachment to the self and to the world, there is pain and suffering. As the *Dhammapada* states, "Held fast by fetters and toils for long they come to sorrow again and again.".[1] "Therefore, a bhikkhu, who wishes own passionless (*Nibbāna*), should discard craving".[2] Being attached to sensual pleasures, being attached to the eternality of the self, and being attached to the annihilation of the self, one is captured by craving which is the very source of all suffering. These cravings invariably rise in the presence of ignorance or *avidyā* with the help of three defilements - greed (*Lobha*), hatreḍ (*Dosa*) and ignorance (*Moha*). These defilements are the root of all evils and can be rooted out by knowing fully well that everything is impermanent (*Anicca*), unsatisfactory (*Dukkha*) and substanceless (*Anatta*)

The Third Noble Truth is the cessation of all *Dukkha* which is achieved by the total eradication of all forms of craving. It is *Nibbāna*, the summum onum of Buddhism, which can be attained. Having first shown that the world is only a receptacle of ill, the Buddha then went on to describe the supremely blissful state of *Nibbāna* which is the result of emancipation from the world of existence. This is a transcendent state in which all sins and defilements have been conquered, all pain and suffering have been eliminated, and all craving and attachment have been destroyed. This unproduced and unceasing state is peaceful, blissful and devoid of fear.

The Fourth Noble Truth, which we would discuss in greater detail, is the path which leads to the freedom of *Nibbāna*, away from all sufferings. Had the Buddha only taught the Noble Truths of suffering, its origin and its cessation, the world would look very dark indeed. There would be no escape from suffering even in death as we have to be reborn according to the *Kamma* we created for ourselves. The knowledge of the first three Noble Truths would only make us feel more unhappy. But the Buddha, in his Enlightenment, also discovered the Path that leads to the cessation of suffering, to the deliverance from the cycle of rebirths, and to the attainment of *Nibbāna*. The Buddha discovered the Noble Eightfold Path (*Ariya Atthangiko Maggo*) which is the Fourth Noble Truth. The Path is described as *Majjhimā Paṭipadā* meaning the Middle Path or the Middle Way which is contradistinguished from the two extreme courses of life, viz., the one characterized by the enjoyment of sensual pleasures and the other characterized by the practice of self-mortification.[3]

The Noble Path propounded by the Buddha envisages a mode of religious life in which the essentials of both the extreme course of life become harmonised and significant. The Buddha not only discovered the Eightfold Path but actually experienced it himself and then taught it to Mankind.

The Middle Path leads to the complete and final cessation of sufferings, and to the attainment of the sublime state of *Nibbāna*. This Path to liberation consists of Right View (*Sammā Diṭṭhi*), Right Thought (*Sammā Samkappo*), right Speech (*Sammā-Vācā*), Right Action (*Sammā-Kammanto*), Right Livelihood (*Sammā-Ajivo*), Right Effort (*Sammā Vāyāma*), Right Mindfulness (*Sammā-Sati*) and Right Concentration (*Sammā-Samādhi*). Of these constituents of the Noble Eightfold Path, the first two are grouped under Wisdom (*Paññā*), the next three under Morality (*Sīla*), and the last three under Concentration (*Samādhi*).

Right View consists of understanding the impermanence (*Anicca*), the suffering (*Dukkha*) and the substancelessness (*Anatta*) of existence; understanding the Four Noble Truths (*Cattāri Ariyasaccāni*) and understanding the Law of *Kamma* and the chain of Dependent Origination (*Paṭiccasammupādạ*). A clear understanding of these basic principles will keep before one the ideals he is aspiring to realise. One should have correct views if he is to progress in all spheres of life. He should free himslef from all superstitions and dogmas. He should learn to be rational and should analyse and understand the world and its nature to know for himself how things come to be and how they cease to exist. It is only through such an examination that one may reach the conclusion that life is dear and sacred to all sentient beings, that things are causally conditioned, that everything is subject to change and that there is efficacy of actions good and bad. Such views are designated in Buddhism as Right Views.

Being familiar with the Right Views, one's thought will disregard ill-will and hatred. Such thoughts, free from hatred, thoughts of non-violence and thoughts of benevolence are considered as Right Thoughts. A follower of Buddha should feel friendly towards all living beings. He should be able to feel happy at the sight of another's scucess and happiness. At the same time when he sees another in indigent circumstances or in an unfortunate condition he should be sympathetic towards him. This is the right way of thinking.

The third element of the Eightfold Path is Right Speech. Having gained the Right Views and the Right Thoughts, Right Speech becomes the natural consequence of the former. It is to refrain from speaking falsely, harshly, maliciously and foolishly. The Buddha asked his followers to be extremely careful of one's speech and not to use it as a tool for evil purposes. One's speech should be truthful and pleasant just like flowers and honey. When used carefully, diligently and discriminately, Right Speech ensures peace and happiness in society by bringing about order, prosperity and understanding amongst all its members.

The fourth element of the Eightfold Path is Right Action which specifically deals with abstaining from killing, stealing and wrongful gratification of the senses. It is the practice of virtuous deeds and avoidance of non-virtuous actions. Deeds which are beneficial to oneself as well as to others, which are based on loving kindness and compassion are considered as the right conduct for all Mankind.

Right Livelihood is concerned with the type of occupation one chooses for oneself. One should refrain from any profession which is harmful to others and should pursue the one which is of benefit to society and is devoid of blame. One should not resort to deceit, fraud or corruption to earn a living. Also, one should not trade in selling of arms, flesh, intoxicants and poison (drugs) as anyone who trades in these things will have to bear the consequences of his bad *Kamma*.

Right Effort is the unceasing desire and endeavour to be rid of all non-virtuous thoughts and actions and to prevent the production of any immoral actions. Furthermore, it is the diligent effort to perform moral actions and to have good intentions to bring to perfection the inherent good qualities which lead one to deliverance. Right Efforts are four in number- the effort to prevent the arising of evil thoughts that have not arisen; the effort to eliminate the evil thoughts that have already asrisen; the efforts to cultivate good thoughts that have not risenn as yet: and the effort to conserve the good thoughts that have already arisen. Even the most determined resolution and Right Livelihood would fail if one does not make the Right Effort to keep on doing the right things.

Right Mindfulness, the seventh element of the Eightfold Path, is based on a constant awareness which one has to learn to develop within oneself, an unfailing vigilance over the states of one's own personality. This constant awareness has been compared to the vigilance of the doorkeeper who does not fail to notice anyone who comes in and goes out. The *Mahāsatipatthāna Sutta* of the *Dīgha Nikāya* describes in full how Right Mindfulness can be developed and perfected. The four steps in developing Right Mindfulness are reflections on the states of the body, on the states of feeling, on the states of mind and on the states of things. As a result of Right Mindfulness all sins and defilements are effectively countered, and one is free to practise virtuous deeds of body, speech and mind. Right Mindfulness helps one to differentiate between right views and wrong views, between right thoughts and wrong thoughts, between right speech and wrong speech, between right action and wrong action, between right livelihood and wrong livelihood, between right effort and wrong effort and also between right mindfulness and wrong mindfulness. Being constantly aware of what one is thinking and doing, and being in control of one's mind is most important as the Buddha says that the mind is the root of all virtues.

The eighth and the last element of the Middle Path of Enlightenment is

Right Concentration of mind. It deals with meditation and calming of the mind. Such a high degree of discipline and one-pointedness of mind can be attained only by regular and systematic cultivation of the preceding seven elements of the Eightfold Path. Having developed the mind to such an extent and having attained Right Concentration of mind one turns away from wrong speech, wrong action and wrong ways of living. One is now able to focus one's mind on a single object so that its true nature is realised without allowing such understanding to be prejudiced by any bias, hatred, fear and delusion. When one is able to look at things objectively, one can see its true nature which is described by the Buddha as impermanent, full of suffering, substanceless and dependent in origination. When such understanding dawns on oneself, one develops complete detachment leading to true happiness and peace of mind.

Thus the Middle Path reveals itself as a gradual perfection of the mind to highest wisdom and insight on the true facts of life. It is by means of this Noble Eightfold Path that the Buddha has shown the way to liberation. Anyone who follows this Path, who learns the higher wisdom and who follows the ethical and mental disciplines is able to destroy the fetters that keep him in bondage, and to attain *Nibbāna*.

"In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysics embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man. Spiritual progress is impossile for him who does not lead a life of purity and compassion."[4]

What makes the world wonder about the success of this simple yet practical philosophy is the gift of the great human who after penetrating deep into the root cause of human suffering discovered this panacea for the gradual upliftment of common man, "for the Welfare of the many, for the Happiness of the many (*Bahujana Hitāya Bahujana Sukhāya*)".[5]

Noble are the Four Great Truths, Noble is the Eightfold Path. Its glory and effects remain afresh even after hundreds of generations. In the Buddha's own words, *"Of Paths, the Path of Eight Constitutents is the noblest;*

Of truths, the Four Noble Truths are the noblest;

Of the Dhammas, the absence of craving (i.e., Nibbāna) is the noblest;

Of the two-legged beings, the All-seeing Buddha is the noblest."[6]

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BUDDHISM AND HUMANISM WITH SPECIAL REFERENCE TO MODERN HINDI POETRY

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The progress of Science and other branches of human knowledge has brought the mind and bodies of men in the far spread corners of the globe close to each other and huimanity is well on its way to becoming a one world. Oneness of progress, oneness of goal, oneness of well-being are being recognised and striven for in an increasing numbar of fields. But how far these developments could change the real life situations? Dont we feel what has been achieved is a series of mechanical unifications and not living unities ? Liberty in name, not in substance ? a formal equalisation of opportunities and not a real equality in life : and association of interests, not a fellowship fraternity : yet definitely an advance has been registered what has been done so far in the external field has been a necessary preparation, a tentative framewrok for the coming edifice of human unity.

But one thing, there is a growing recognition that the statute, national or international can only bring out an artificial physical unity. It is also being increasingly realised that a white uniformity of life and mechanically regulated order is not the true way to ensure human progress. It is felt an underlying oneness and a commonalty of purpose but a living variation in the diversity of life is the mode of Mother Nature, that shall also be the way of the gathering humanity. Here comes in handy the Maitreyan way, a Buddhist ideal. An eminent American Philospher Prof. Charles Morris of the University of Florida, an advocate of the Maitreyan way says - " Men have long pondered on the question of how to live. For ages they have asked themselves what they should become and how they might have become what they choose to be." Prof. Charles mentioned thirteen ways to live, some of which various persons at various times have advocated and followed. At the final consenses it is found that forty percent of the people gave the 7th one i.e. the Maitreyan way - " Dynamic integration of diversity" as their first choice. What did it mean ? It followed in the questionaire - "we should at various times and in various ways accepted something from all other paths of life, but give no one our exclusive allegiance. At one moment one of them is more appropriate, at another moment another is the most appropriate. Life should contain enjoyment and action and contemplation in about equal amounts. When either is carried to extremes we lose something important for our life. So we must cultivate flexibility, admit diversity in ourselves, accept this tension which this diversity produces, find a place for detachment in the midst of enjoyment and activity. The goal of life is found in the dynamic integration of enjoyment, action, and contemplation and so in the dynamic interaction of the various paths of life. One should use all of them in building a life, and no one alone"[1] In this manner the Maitreyan personality ideal points to the ideal of a society abundant in contrasting personalities, unified in its acceptance and support of diversity.

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Well, men and nations have to accept in their hearts and effectively recognise the right of each unit single or aggregate, to be free its right of liberty to develop itself according to its natural life of progress but consistent with the equal right of others to develop likewise. It can be possible only if the mind of the humanity wakes to the depths of its own consciousness where each perceives and realises its unity with others, its commonalty of purpose, commonalty of feeling and thought and action with the rest and in a word, open to spiritual Religion of humanity. As Sri Aurobindo rightly observes - "There is one spirit, the Divine Reality, which manifests itself singly in the individual and multiply in the humanity. The society is the middle term in this collective manifestation. At the core there is an underlying unity throughout. To awake to this truth of existence and to realise this basic unity of one's self with the rest of his fellow beings as Jets of a common fount in the way to a radical solution of the problem"[2]

In the words of Prof. Ḥajme Nakameera" the contemporary Japanese Buddhist Philospher - "The attitude to esteem univesal norms was the heart and essense of the Buddhist reformation in the religion and philosophy of India." Buddhism is well known for its elasticity. Buddhists are generally noted for their liberal attitude towards other religious, whether polytheistic, monotheistic or pantheistic. Buddhists admit the truth of any moral and philosophical system provided if it is capable of leading humanity towards its final goal.

If we accept unit is the base and unity the summit for the existence of human race then the problem is indeed to evolve a form of world unity which assures the smooth coordination of the life impulses of all the member units in a common pool of collective progress but at the same time leaves sufficient scope for the free development of their characteristic ways of life and thought. But what is lacking here ? The want of sincerity in the aproach is still governed by individual and national ego. Besides the problem is being met only on its superficies. Most of the steps at unification and integration so far developed and applied have only served to provide the externals of a world order. We agree they are undispensable but unfortunately they could go no further. There is need of a life spirit to be breathed into the effort and this the faith and application of the Buddhist tenets can do.

Modern Hindi writers, especially poets are very much aware of this fact that all problems of life are prolems of harmony. Wherever there is a problem, we can be sure that the crux of the problem is want of harmony and when by some means we achieve that harmony the problem is solved. That is because at the base of the whole structure there is harmony trying to express itself but the very circumstances put brake on the harmony. We should attempt and succeed in establishing harmony. Division ceases to be. There is no longer the oppressive sense of otherness. In each form, each individual one greets 'the one' - In such a setting it is impossible to hate any one, to shrink from any one. The walls are not built with brick and mortar - They are our own evil feelings. How stupid we are to allow them to grow?

In the words of Ashok Shah :

"दीवारें नहीं बनतीं
सीमेंट कॉंक्रीट से, नहीं मिट्टी और पानी से
पेड़ भी नहीं उठाते दीवार
अपनी अपनी किस्म की
लकड़ियों से मरे या मारे गये
पशुओं ने भी नहीं बनायी दीवारें

अपनी सांखों से
आदमी के बीच आदमी ही
उतर रहा दीवार सा
हर दिन आदमी की सनक में
एक दीवार उठ जाती है।''[3]

The entire universe is like a single sweet home. But the evil minded man is splitting it into pieces, snatching away its peace.

''मकान
सभ्यता के पूर्ण विराम की तरह
गड़े हैं धरती की छाती में
आदमी जब पैदा हुआ
आदमी के रूप में मकान बना रहा है
कच्चे, पक्के, छोटे, बड़े
और बढ़ाता रहा बोझ
लुटाता रहा चैन
धरती का
पहले एक घर थी धरती
अब बदल रही मकानों में
काँक्रीट और पत्थरों के
जिसकी दीवारों के भीतर दब कैद है उसकी
अपनेपन की सीमायें, कहते हैं
जबसे सभ्यता की शुरुआत हुयी और सोचने लगा था आदमी
बनने लगी थीं दीवारें, उन दीवारों के मकान मकानों के भीतर मकान।''[4]

What an irony ? How isolated are we ?

The earth will enjoy a lastrug and living peace only when there is no war. According to Buddha, personal relations should be brought into harmony with the universal norms. He admonished Ananda at the time of his death "the truths and the rules of the order i.e. Dhamma and Vinaya which I have setforth for you all be thy teacher after I am gone".[5] Where the personal relations rule over the universal norms there will be choas - Andha Yug, the beautiful poem written by Dharma Vir Bharati not only offers a scientific explanation for mans ego and its horrifying results but also reveal how personal relations vis-a-vis universal norms result into. In the words of Dhritarastra the reason for Kurukshetra war is -

मेरा स्नेह, मेरी घृणा, मेरी नीति, मेरा धर्म
बिल्कुल मेरा ही वैयक्तिक था
- उसमें नैतिकता का कोई बाह्य मापदण्ड था ही नहीं
मेरी ममता ही वहाँ नीति थी
मर्यादा थी
और उनका संसार अपने अंधेपन से
उपजा था
कौरव जो मेरी कौशलता से उपजे थे
वे ही थे अन्तिम राष्ट्र

So when Kauravas, his own blood became absolute truth for Dhritarastra and as he had blend his rule too, then Kurukshetra was inevitable.

When the Hindii poets realised the need for change they wanted the personal relations to be ruled by universal norms. This we can see in Naresh Mehta. Rama of Naresh Mehta's poem unlike Rama of Ramayan thinks waging a war for rescuing Sita and victimizing innumerable innocent people for a personal cause is unjustifiable. He says -

"बाण बिद्ध पंछी सा विवश
साम्राज्य नहीं चाहिए
मानव के रक्त पर पग धरती आती
सीता नहीं चाहिए" [6]

The heart of the human problem is that life is to be lived, lived wisely. courageously, fruitfully. Ignorance, fear, evil these seem to encompass us allaround and we have to smash them and stand on ground. As against the maladies of ignorance, sorrow, fear, evil in their many impersonations the remedy, the Buddha proposed was the triple Blessing of enlightenment, liberation and peace. The meladies are still current in our midst and hence the remedy in its essentials is no less broadly relevant to our own fear-haunted age. As Buddha says - "For in truth, in this world hatred is not appeared by hatred, hatred is appeared by love alone. This is eternal law". [7] So let our impules of friendship, identification, love may be induced to go into action beyond the personal circule. Jañāpith award winner Sumitranandan Pant is of the same opinion -

मन को विराट की आत्मा से कर सर्वयुक्त
तुम प्यार करो सुन्दरता से रहना सीखो
जो अपने ही में पूर्ण स्वयं है, ... स्वयं
कवि यही महत्ता ध्येय मनुज के जीवन का”[8]

When the Dhamma Pada says -

“Those who know the true to be true and the false to be false they attain the supreme goal for they pursue right desires and correct views.” Poet Kunwar Narayan not only endorses the statement but also gives a vivid description what will happen by adopting a wrong path and live away from truth -

“गलत जीने से सही बातें गलत हो जाती हैं
सच्चाईयाँ झूठ लगतीं
अच्छाइयाँ गुनाह
धर्म पाप हो जाता
ईश्वर आतताई
प्यार रोग बन जाता
लोभ भयावह” [9]

So what is required is -

“विश्व यज्ञ में बने मनुज सब अमृत मृत्युजित
उन्हें सत्य से प्रेरित होकर दुर्बल पीड़ित
बनें सत्य के सम्मुख सत्ताधारी विनिमित”[10]

Buddha says true vigilence is also joy. [11] Throughout his teaching there is one thing to be noticed - we are never told that to live well, to think well is the result of a struggle or of a sacrifice, on the contrary it is a delightful state which cures all suffering. At the time of Buddha to live a spiritual life was a Joy, a beautitude. But it is the materialism of modern times that has turned spiritual efforts into a hard struggle and a sacrifice. The excessive and still increasing of materialism of our times has shut us to the splendours in the spiritual life. From this point of view humanity is far from having progressed. Our preoccupation with the outer habitments of life has driven us to renounce the reality. But is it wise to cry down uncritically all scientific knowledge ? As Sri Aurobindo observes," "Only this should not supersede or ignore the deeper knowledge of the spirit." Modern Hindi poetry agrees with this wonderful combination -

> ''आओ हम दोनों बहिरंतन के प्रतिनिधि मिल
> अमृत चेतना को इस फूलों के प्रदेश की
> नवयुग जीवन में परिणत कर सत्य बनायें''[12]

So what world needs to day is this integral knowledge and certainly the humanity will flourish on this new culture.

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GAUTAMA BUDDHA ON HUMAN DIGNITY

Prof.Jnana Kirti Barua *

The motto of the religion of Buddha is to bring a total welfare to all classes of people without caste and creed. After becoming enlightened one, Buddha goes to Isipatana- - Migadāva (modern Saranath near Varanasi) and preaches his first sermon entitled " Dhamma - cakka-pavattana-sutta" Turning of the Wheel of Law' to his five disciples called Pañcavaggiya-Bhikkhus. There he says to his five disciples, "Go now and wander for the good of the many, for the hapiness of the many". He also preaches his doctrine which is glorious in the beginning in the middle and glorious in the end.

Buddha virtually stresses on humanism in his preaching. Several events of his personal life related to human approach are recorded in various discourses in different texts of the *Pali Tipitaka*. The social significance of his religion is that Buddha is in favour of the abolition of the existing social inequalities for the cause of social justice among the people. So he raises his voice to abolish the caste system in the society, Buddha says,"By birth is not one an outcast. By birth is not one a Brahmin. By deeds is one an outcast. By deeds is one a Brāhmin". Buddha believes that a man should be distinguished on the basis of their virtues and not on the supremacy of caste. There is no distinctions of caste even in his order. So he says "Just as, O monks, the great rivers such as the Ganges, the Yamuna, Aciravate, Sarabhu and Maci when they fall into the ocean lose their former names and clans are known as the ocean, even so do the four castes of Ksatriya, Brāhmins, Vaisyas and Sudras, when they have gone forth in the Doctrine and Discipline taught by Tathāgata, from a home to a homeless life, lose their former names and clans and are known as "ascetic". It is also stated that several people of the low-origin occupy important places in the Buddhist Sangha. Upāli, the expounder of the Vinaya of the first Buddhist Council held at Rajagaha (modern Rajgir) was formerly a barbar. Apart from him Sunita-there belongs to a family of flower-scavenger of Rajabaha. Sumangala-thera is born in a poor family in a hamlet of Savatthi (modern Saheth-Maheth near Balarampur, U.P.) Abhaya-Kumāra is a son of Courtesan of Padumavati of Ujjaini).

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Buddha has compassionate humanism on women. So the place of women has been highlighted by him in different occassions. In his time women are not virtually held in a high esteem in the society. He says that they are quite capable of attaining sanctity and holiness. Sex is no barrier for purification in the eye of Buddha. He does not humiliate women. Once Buddha visits Vesali, the capitasl of the Licchais stays there for sometimes preaching his doctrine to the Vriji people. It is stated that when Ambapali a famous courtesan of Vesali (modern Vaishali in Bihar) hears of Buddha's visit to Kotigama near Vesali; she invites him and his disciples to a meal next day. Buddha accepts her invitation without any hesitation. Sometimes women is mentioned as "Mātugām" and as a mother a woman holds honourable place in the fold of Buddha's religion, A wife is regarded Paramasakha, the best friend of the husband. Initially Buddha refuges to allow the women to enter into the order on certain reasonable ground. Subsequently he admitted the women into his order at the repeated request of Ananda, who is known as Dhamma-bhāndāgārika, the treasurer of the Dhamma and Mahāpajapati gotami (step-mother of Gautama). Thus Bhikkhuni Sangha, the order of Nun has been founded. The establishment of the order of nuns is a great blessing for women folk. As a result of this queens, princes, daughters of noble families, widow, bereaved mothers, helpless women, courtesan all despite their caste and creed come to a common platform to lead free atmosphere of holy life and attain Nibbana, Salvation.

A considerable number of women of low-origin occupy prominent places in the order of nuns. Among them Cāpā, a daughter of a trapper of Vasikahāra, Punna, a slave girl of a Brāhmin, Sumangala mātā, born in poor family of Sāvatthi, Ambapali, a famour courtesan of Vesali, Abhayamātā, a courtesan of Padumavati of Ujjeni are recorded prominent. Buddha consoles bereaved women like Patācārā and Kisāgotami. Apart from these low born women, some women of Noble families came forward for cause of the propagation of Buddha's religion. Visākhā, commonly known as Migāramātā is a daughter of Dhanañjaya a Setthi of Sāketa (a place situated near Faijabad, U.P. She is regarded as the chief among the female lay-devotees of Buddha. She builds a great Vihāra at

Jetavana Park and dedicates it for the use of Buddha and his disciples. This vihāra is called "Migāra-mātā pāsāda". Another dignified lady called Khema, a queen consort of king Bimbisara of Magadha is the prominent female lay devotees of Buddha. Mallika, a queen consort of King Prasenjit of Kosala takes refuge in the fold of Buddha's religion. Samavati, Queen of King Udena of Kosambi becomes the female laydevotee of Buddha. Similary Dhammadinna, Bhadda-Kapilaka are honoured as the exponents of Buddha's Dhamma.

A considerable number of men belonging to noble and rich family take refuge in the fold of Buḍdha's religion. It is stated that Tapassu and Bhalluka, two traders are the first converts of Buddha. Yasa and his friends belonging to the wealthy family of Varanasi are converted to the religion of Buddha. Another converts of Buddha are Jatiła brothers who are Brāhmins. Apart from them Sariputta and Mogallana belong to the Brāhmin family of Rajagaha became the chief disciples of Buddha (Aggasavaka). Further huge donations have come from the Noble and merchant for the cause of Buddha's religion. Veluvana, the pleasure garden of King Bimbisara is given as gift to Buddha and his disciples. Another famous banker called Anāthapiṇḍika (Sudatta) dedicates his Jetavana Park and builds a great Vihāra for the use of Buddha and his disciples. Thus the land, houses, gardens which are donated by the noble and rich are considered to be the common property of Buddhist Sangha of four directions.

Buddha himself travels from one place to another in India and preaches his doctrine for 45 years and gathers many followers. Of them King Bimbisara of Magadha, King Prasenjit of Kosala, Mahakassapa of Bahucaitya, situated between Rajagaha and Nalanda, Bodhirajkumera, son of King Udena of Kosambi, Sronakotivisa of Campa, Upali Gahapati of Nalanda, Pukkusati, King of Takkasila, Kutadanta, a learned Brāhmin; Sondanda, a Brāhmin teacher; Angulimala, son of a priest of King Prasenjit of Kosala are recorded prominent among the disciples of Buddha. The Sākiyas and Koliyas also became the lay devotees of Buddha. Devadatta Aniruddha and Ananda are the prominent member of the Buddhist Sangha. Thus Brāhmins, hermits, Kings, Nobles, merchants, nobles ladies, outcast, courtesan are converted to Buddhist fold. From this stand point it is admitted that the approach of his religion is open to all classes of people for the welfare of the society.

Buddha maintains social justice everywhere. The sacred books of Buddhism report a conversation between king Ajatasattu and Buddha which suggests that before the yellow robe of the order kings and slave are equal. Buddha personally renders his social service for the sick. On one occasion, Buddha sees a monk suffering from dysentery and lying in filth. He washes him and changes his bed with the help of his disciple Ananda. He advises his disciples to nurse the sick in any situation. Thus Buddha stresses on social service on humanitarian ground.

Buddha preaches human dignity for social justice. The universal unity of mankind is the basic concept of Buddha's preaching. This concept has a great impact in the social life for growing human dignity more and more. His preaching is founded on compassion and reason. So it will bring happiness and welfare in the society as long as men follow its noble principles for the cause of humanity.

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THE HUMANISTIC SPIRIT OF BUDDHA'S TEACHING

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The Buddha neither appealed to the people nor constrained them to adhere to his Dhamma and Vinaya. On the countrary, he proclaimed: " You yourself must strive. The Blessed Ones are (only) preachers."[1] Once requested by Ananda to lay down instructions concerning the Order, the Blessed one is reported to have said " Surely Ananda, should there be any one who harbours the thought. It is I who will lead the Brotherhood or the Order is dependent upon me, it is he who should lay down instructions concerning the order. Now the Tathagata, Ananda, thinks not that the Order is dependent upon him. Why then should he leave instructions in any matter concerning order".[2] Besides, once the Blessed One inspired Ananda as follows : "—— Be ye lamps unto yourselves, Be ye a refuge to yourselves, Betake yourselves to no external refuge"[3] and his final injunction was "What Dhamma and Vinaya have been promulgated and proclaimed by me, let that be, after my demise, your teacher".[4]

What is desired to bring to the notice is that the observations cited above are almost all humanistic and rational in spirit. Now in order to establish that Buddha's teachings are out and out humanistic in nature we would like to gather some more instances of the kind.

We know that Siddhartha, in spite of being a prince, endured a lot of sufferings merely out of compassion to literate all beings of the universe in general and the mankind in particular from the troubles and tribulations of the world. Naturally his teachings are satuarated with humanistic outlook. They are neither meant for the people belonging to a particular region, castes and communities vied with one another in joining the Buddhist Ouder. Our remark finds support in the analysis of the numbber of the Arahantas which, including the Buddha himself, rose to sixty-one soon after the delivery of the first sermon at Isipatana. Out of the sixty-one Arahantas, the Buddha himself was a Ksatriya, five of them were Brahmins and the rest figfty-five of them were Vaisyas.[5] Sudras were also inducted in the Buddhist Order. Matanga who stopped the sunrise in order to go scot-free from the curse of Jatima, a Brahmin, that his head would split in seven pieces at sunrise was a Candala[6] Besides, the Buddhisattva is also referred to have been born in a Candala family.[7] Upali, a barber by caste, was declared as the greatest exponent of the Vinaya by the Blessed One himself.[8] Thus the Dhamma of the Blessed One spread far and wide in no time because it had, infact, its bearing not only on the mankind of the entire universe but on the Devas of the heaven as well. Therefore it was quite in harmony with his rational spirit that the Blessed One enjoined upon the group of newly ordained sixty Arahantas to "walk on tour for the blessings of the many folk, for the happiness of the many folk, out of compassion for the world, for the welfare, the blessing, the happiness of Devas and men. He further warned them not to go two by one way.[9] This attitude of the Blessed One, indeed, reveals as to how much keen he had been for the deliverance of mankind from the miseries of the world.

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* Nava Nalanda Mahavihara, Nalanda

It may also be mentioned that the only concern of the Blessed One was to promulgate and proclaim the rules for maintenance of religious life. He neither forced nor advised his followers to adhere to them blindly. On the contrary, his attitude was always rationsl : " Test by logic and reason and only them accept any things, not out of mere regards for the Master" was one of his golden advices given to his followers from time to time. Once he is seen advising the Kalamas :"So them, Kalamas, as to my words to you just now : Be ye not misled by report or tradition or hearsay. Be not misled by proficiency in the collections, nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory nor because it fits becoming, nor out of respect for a recluse (who holds it). But, Kalamas, when you know yourselves : These things are unprofitable, these things are blame-worthy, these things are censured by the intelligent, these things, when performed and undertaken, conduce to loss and sorrow, — then indeed do ye reject them."[10]

This spirit in Buddha's teachings is again manifest in the reply of the monks to the query of the Master. On one occasion, the Blessed One is reported to have enquired : "Would you, monks, knowing thus, seeing thus, speak thus; The Lord is oppressive to us, but we speak out of respect to our teacher?" "Nor

Lord" was the frank reply of the monks. The Blessed One again interrogated them : "Do not you, monks, speak only of that which of yourselves you have know, seen and discerned ?" And they expressly admitted it by the phrase : "Yes, Lord."[11]

Being aware of the undesired consequences of supreme authority of an organisation, the Blessed one did not appoint his successor or an Abbot of his Order. The reply given to the query of Gopaka Moggallana, a Brahmin, by Ananda after the demise of the Buddha, bears witness to it :

"Is there, good Ananda, even one monk who was designated by the good Gotama saying :' After my passing away this one will be your support (patisarana)', and to whom you might have recourse now ?"

"There is not even one monk, Brahmin, who was designated by the Lord who knew and saw, perfected One, fully self-awakened One, saying —'After my passing this one will be your support', and to whom we might have recourse now".[12]

"But is there even one monk, Ananda, who is agreed upon byy the Order and designated by a number of monks who are elders, saying : After the Lord's passing this one will be our support', and to whom you might have recourse now?"

"There is not even one monk Brahmin who is agreed upon by the order—and to whom we might have recourse now."[12]

"This spirit of the Budha's teachings is again seen in his denial of the proposal to get his teachings translated into Chandas,[13] the language of the Vedas. It may be mentioned that people belonging to lower strata of the society and women were not allowed to read the Vedas. Beading the Vedas was the privilage of the Brahmins only. Naturally the Chandas was the language of the selected few. Thus the Buddha was least inclined to get his teachings rendered into Chandas, the language of the minority. Despite the fact, two disciples of the Buddha, Yamelu and Tekula, who were Brahmins by birth, requested the Buddha to allow them to translate his teachings into Chandas as follows : "At present, Lord, monks of various names, various clans, various social strata have gone forth from various families, these corrupt the speech of the Awakened One in (using) his own dialect. Now we, Lord, render the speech of the Awakened One into Chandas". The Buddha refused to oblige them in the following words, "Monks the speech of the Awakened One should not be rendered into Chandas. Whever should (so) render it, there is an offence of wrong doing. I allow you, monks, to learn the speech of the Awakened One according to his own dialect".[14] Though the interpretation of the phrase 'sakayaniruttiya' has not been finally settled, yet the intention of the Buddha to make his teachings open to all as well as to avoid imposition automatically come to the fore.

The Buddha denied both a personal God as a Creater and Ruler of the world or any permanent entity like soul which works as an agent of transmigration. But he did not deny the popular gods who, in his opinion, are merely beings higher and more powerful than ordinary men.[15] They do not create the world. On the contrary, they are a part and parcel of creatrion and subject to transmigration. Even these gods, therefore, pass away and are reborn like human and other beings.[16] A man by one's good deeds might be reborn as a god and lead a long life of enjoyment in heaven. In Buddha's hierardy of beings a saint is considered above the gods. This outlook of the Buddha substantiates his injunction to monks to go on tour for the welfare of devas and men.[17]

The last but not the least, the eight strange and wonderful qualities[18] of the ocean which the Blessed One enumerates and further compares them with the qualities and specialities of his Order of monks may also be cited as an example in point. The fourth of these qualities occurs thus in the Cullavagga :

> "And even, monks, as these great rivers, that is to say the Ganga, the Jamuna, the Aciravati, the Sarabhu, the Mahi which, on reaching the great ocean, lose their former names and identifies and are recknoned simply as the great ocean, even so, monks, (members of)these four castes : noble, Brahmin, merchant and low, having gone fourth from home into homelessness in this Dhamma and discipline proclaimed by the Truth finder, lose their former names and clans and are recknoned simply as recluses, sons of the Sakyans—this, monks, is the fourth strange and wonderful thing from constantly having seen which monks delight in this dhamma and discipline."[19]

This assertion may be reckoned as one of the master piece messages of the Buddha equally suited to the caste-ridden society of India of Buddha's time and India of today as well.

Despite the fact, there are some episodes in the Buddhist scriptures which are cited as evidences against the humanistic and rational spirit of the Blessed One. The first example in point is the complain by the people of Magadha against the Buddha that he was bent upon breaking up families. It is well know that the Dhamma of the Blessed One spread like wild fire and became so much popular in Magadha that almost all male members of the families started joining the Buddhist Order of monks. This state of affairs constrained the people of Magadha not only to dislike the Buddha and his Dhamma but also to criticise him vehemently as follow :

"The recluse Gotama gets along by making (us) childless, the recluse Gotama gets along by making (us) widow, the recluse Gotama gets along by breaking up families." When this observation was brought to the notice of the Blessed One, he remarked "Monks, this noise will not last for long, it will last only for seven days, after seven days it will cease."[20]

The second point which is put forward as an example in this regard is the late formation of the Order of nuns. We know that at the very outset the Buddha was reluctant to allow women folk to his Order. But very soon the Buddha realised the injustice meted out to the womenfolk. Very likely, it was this realisation which made him to concede to the well-reasoned and convincing arguments of Ananda to ordian Mahapajapati Gotami and other Sakyan ladies acompanying her as nuns, if they accept to conform to eight restrictions (garudhamma).[21] The imposition of the eight restrictions on the nuns made them subordinate even to newly ordained monks. Thus the late formation of the Order of nuns and their subordination even to junior monks are often viewed as his non-humanistic attitude to womenfolk. But in our view, this attitude of the Buddha need not be taken seriously and as such should be reconciled in the light of the social background prevailing at the time of the advent of the Buddha.[22]

Now it may be inferred that in spite of a good number of observations and promulgations which might have invited public criticism at the time one need not be misled by them. It is because of the fact that even the promulgations which outwardly appear opposed to human interest are really speaking not so. Besides, we have seen that the Blessed One, instead of imposing his view or faith on anyone, preferred to convince him to accept it. Professor A.J. Bahm's remark - "but they should do so only because this appears to them best suited to their needs not because Gotama gave them an authoritative command to do so"[23] also substantiates our view.

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14.*The Book of the Discipline*. V. pp.193-94
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Sammutideva stands for conventional gods or gods in public opinion such as kings and princes. Gods born in the heaven as Catumaharajika, Tavatimsa devas etc. are called Upapati devas and men of great religious merit or attainment like the Buddhas. Arahantas. etc. are designated as Visuddhi devas. Cullaniddesa. p.238.
16."Anicca va kira. bho. mayam samana niccamha ti amannimha. Addhuva va kira, bho. mayam samana dhuvamha ti amannimha. Asassata va kira, bho. mayam samna sassatamha ti amannimha. Mayam pi kira. bho anicca addhuva asassata sakkayapariyapanna ti." *Samyuttanikaya*. II. p.311.
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THE CONCEPT OF LOVE AND TOLERANCE IN BUDDHISM WITH SPECIAL REFERENCE TO THE BUDDHISATTAVACARYĀVATĀRA

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The Ancient Indian thinkers have traced on some striking features like love, tolerance, compassion, sympathetic joy etc. Now we need these qualities among the human being for a good and healthy society. Therefore, I have selected to discuss on the concept of universal love or mettā, skt. *Maitri* and tolerance as described in Buddhism in general and in the Boddhisattavacaryāvatāra of Shantideva in particular. Shantideva is not the first and foremost scholar to discuss on the subject. So many texts, even also the *Rigveda*, possesses detail discussion that how we will cultivate the said good qualities in our daily life. Buddhists believe that love flows spontaneously like a river benefitting all who are far and near, high and low, pure and impure. In the *Rigveda* also we find that "they are pure from their very birth. They are euqal. Nobody is high or low ...Let all human beings come to me from all quarters". (The *Rigveda* V-59-6).[1]

In the Mahāyāna Buddhism, the scholars have given very much importance to these qualities and therefore, a Boddhisattva is not interested for his own liberation, but he strives for the well being of all the living creatures. According to them, a Boddhisattva must cultivate *maitri* or *mettā* in consciousness and in the heart, the feeling with which a mother defends with her life on only son. Again, as a merchant or householder loves on only son who is meritorious, from the very core of his heart, in the same way the compassionate Boddhisattva loves all living creatures from the very core of his heart. They thought that the is whom this embracing *mahāmaitri* is born, sacrifices his ody, life and the very root of his good actions (*kuśalamūla*) for the sake of all sentient beings without desire of any recompense.[2] In the Sutta Nipāta we find that Vagisa advises that we should speak such type of words which will never hurt to others.[3] Like

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Vāgisa, Aryasura also thinks that *anurāga* should be the quality of a Sadhu. He, further, says that gold and other jewells of a king are not permanent. Those will go away in due course, but good qualities of a virtuous person will never be set asided viz.,

रथा नृपाणां मणिहेमभूषणा व्रजन्ति देहाश्च जराविरूपताम्।
सतां तु धर्मं न जराभिवर्तते स्थिरानुरागा हि गुणेषु साधनः।।[4]

It has been mentioned in the Ratnavalli that one should serve others with gift, words, good works and also one should behave the common equally viz.,

दानेन प्रियवचनेन हितेनैकार्यचर्थया।
एभिराचारलोकस्य धर्मस्यैव च संग्रहम्।।[5]

Thus the Buddhist texts again and again have stressed on the fact that one should help the other by body, mind and words. By helping others, one will be able to achieve the highest blish. Our ancient thinkers not only have advised to do well of others, but they have also shown the way that how we will be able to practice this type of *Brahmavihāra*.

Buddhists think that first of all one should start this process from our best friend. According to them, first of all we should think of *maitri* for the person we love best; we have to think about his happiness, his confort and anything good can be added to. Then we have to consider the same to the next dear and then to him who is just dear. In this process our *maitribhāvanā* will be extended to the neighbours, fellow villagers, neighbouring villages and then to all. Guiding our thoughts in this manner, we will be so trained by heart and mind that we will begin to feel for all living beings the tender affection of a father for a son.[6] Their argument in support of this process is quite interesting and logical. They argue that as one cannot be able to read a book if he is not well versed with the alphabates, one cannot grow his *maitribhāvanā* for others who is unable to make a good relation with his kin and kith.

A close study on the Buddhist religion suggest that Buddhist were not only inspired by the *maitribhāvanā*, but they also have given equal importance to tolerance, specially religious tolerance. They have realised that love is not possible without tolerance. These two qualities are inter-dependable. Therefore, in the Buddhist culture, religious tolerance attained its highest degree. This tolerance was practised by the Buddhists to such an extreme that they used to forgive even to those persons who destroy the image of Lord Buddha, the relics and even the Good Law. In the Bodhisattvacaryāvatāra we find the following verse in favour of our comment viz.,

प्रतिमास्तूपसद्धर्म नाशकाक्रोशकेषु च।
न युज्यते मम द्वेषो बुद्धदीनां न हि व्यथा।।[7]

According to the view of the Buddhists the above said activities do not hurt either Buddhas or the Bodhisattvas. Again, they advice to prevent anger arising towards those who injure the spiritual masters, relatives and friends. In support of this, they argue that since embodied creatures are injured by both animates and inanimates, why only we bear malice to the animate ? Therefore, we should accept all harms patiently.[8]

In the Bodhisattvacaryāvatāra, Shantideva repeatedly advices that one should immediately leave out the negative thinking from his mind, otherwise this negative thinking may spread like the fire. To explain his standpoint on this subject he has given a very fine and appropriate example in his treatise. He says that when a fire in one house has moved into another house, it is better and proper to get rid of straw and such other things (tṛṇadāu) that will cause the fine to spread. Likewise when the fire of hatred spreads immediately get rid of it for fear of our merit being burned. Thus, we should try our best to do something good of others.

Keeping this in his mind, Shantideva, at the beginning of his work declars that there is no evil like hatred, and no fortitude like patience. Therefore, we should strive in various wayus to meditate on patience viz.,

न च द्वेषसमं पापं न च क्षान्तिसमं तपः।
तस्मात् क्षान्ति प्रयत्नेन भावयेद्विविधैर्नयैः।।[9]

Buddhists think that the whole world is a single unit and we have to decorate each and every part of this for all round development of the world. As our body should not be developed if only a part of it or a limb only will be developed. For a good and healthy body we need the development of all the limbs. Likewise we should think of the betterment of all the living beings, if a group of a people only develop, that will never solve our purpose. In this connection I prefer to quote the argument given by Shantideva. He says : As you protect the hands, the feet, etc., assuming them to be members of one body, you should, in the same way, protect all living creatures, as part of one and the whole. As the sufering of the hands, feet, the head etc., is considered by us, not isolated but integral, so the suffering of the whole world is to be considered as integral.[10]

Buddhists believe that the Buddhas are seen in the form of sentient being. Then how can now disregard them? If one really loves the Buddhas, one must love the beings, honour them, serve them. So we must serve as a helper to a helpless, a guide to the wayfare, a boat, a bridge, a dam to those who desire to cross over to the other side. Again, Shantideva advices us that we should behave like a medicine to the sick and as a lamp to those who need a light. He further, emphasises on the fact that we should stay behind till the very end, until all beings are liberated.[11] The Buddhists have reached in the highest stage of the tolerance and therefore, they have dedicated even also their body for the pleasure of the loving beings. The following verse is a fine example in fever of our argument. The verse is :

यथा सुखीकृतश्चात्मा मयायं सर्वदेहिनां।
घृन्तु निन्दन्तु वा नित्यमाकिरन्तु य पांसुभि:।।[12]

I would like to give here the English rendering of the verse as : Having given his body up for the pleasure of all living beings, by killing, abusing and beating it may they always do as they please.

Forgiveness was regarded as the highest virtue among the Buddhists. They feel that attainment of Buddhahood is not possible if we will not forgive the others. Further, they also, think that if there is no evil doer or enemy, then Buddhahood my not be attained. The enemies, by doing harm benefits by giving a chance of practising the highest virtues of forgiveness. They argue that like the Good Law, the enemy helps to attain Buddhahood and therefore, the enemy should be honoured like the Good Law. In this connection Shantideva says that

तद्दुष्टाशयमेवात: प्रतीव्योत्पद्यते क्षमा।
स ष्वात: दामाहेतु: पूज्य: सद्धर्मवन्मया।।[13]

In the Buddhist India wealth and education was confined to some high class people of the society. This fact, perhaps, attracted the notice of the Buddhist scholars. They have also understood that without education of the common people and without the proper distribution of the wealth among the general public it is not possible to uplift the society. This very fact also very much understood in the present society. For this, the Buddhist thinkers have traced on the education (perhaps religious education) of the common people. A close study of the chapter VIIIth of the Bodhisattvacaryāvatāra enable us to mark that to a Buddhist, wealth, knowledge, virtuous deeds are of no use, if they are not shared by all the members of the community. The word community should not be taken here in a narrow sense, but in the sense of the world community. This idea of the Buddhist may be clear to us from the following two verses of the Bodhisattvacaryāvatāra. They are :

अयं सुस्थ: परो दु:स्थो नीच्चैरन्योऽयमुच्चकै:।
पर: करोत्ययं नेति कुरूय्वेर्ष्यां विमात्मनि।।
सुखाच्च च्यवयात्मानं परदु:खे नियोजय।
कदायं किं करोतीति छलमस्य निरूपय।।[14]

Now, I would like to mention a method which was adopted by the Buddhist to uplift the most deprived one of the society. They not only did their best for the benifit of the common mass, but they also did not hesitate to adopt a spiritual sādhanā called *parātmaparivarttanam*. This *parātmaparivarttanam* is a method of the exchange of one's 'self' with that of 'other'. According to them, who is honoured, learned and virtuous, who has a clean and spotless character, should practice this method. He should exchange his 'self' with one who is the most despised and degraded in the society and office such a exchange, he should strive to uplift 'himself'. This is a rare practice to uplift the degraded one. In no other religion we find this type of dedication for the benefit of the ordinary beings. At least it is not known to me. Here we would like to quote a verse from the *Bodhisattvacaryāvatāra* of Shantideva where we find the reference of the said mehod. The verse is:

> आत्मानं च पराश्चैव यः शीघ्रं त्रातुमिच्छति।
> स चरेत्वरमं गृह्यं परात्मपरिवर्तनम्।।[15]

Now man does not hesitate to make injury to others. He is not only thinking against the human society, but also destroying the society by using the Nuclear weapon. During last four centuries i.e. from seventeenth century A.D. to 20th century A.D., 15,71,90,000 human beings have died in different war.(16) If this process will continue then the human civilization will be destroyed. Thus, we should think now that the teachings of Buddhist scholars (Indian thinkers in general) are how much practical and beneficial to protect this society from destruction. Therefore, the first and foremost duty of evey human being is to spread the Buddhist thoughts among the people, so that they will be able to begin to think in a positive way. I personally, believe, that our thinkers have imagined about the recent developments in the human society in the remote past and, therefore, they have tried their best to unite the society through their mesage like love, tolerance, patience or compassions; or we may say the Buddhists' *Brahmavihāra* (*mettā*, *karuṇā*, *muditā* and *upekkhā*).

NOTES AND REFERENCES

1. cf. teajyestha akanisthasa udbhido'madhyamasa mahasa vivyavrdhuh ।
   sujataso janusa prsnimatara divo manya ano actha jigatana ॥
   The Rigveda; ed. Vaidikasamsodhanamandala' pt. 2; Pune' Saka 1958; verse VI-59-5 : p 922.
2. cf; katma bodhisattvanam mahamaitni/aha/yatkayajivitam ca sarvakusalamulam ca sarvasatvanam niryatayanti na ca pratikaram kanksanti / aha / katma bodhisattvanam mahakaruna। yatpurvataram satvanam bodhimichanti natmana iti ॥. The *Sikasasamuccaya* of Shantideva, Ed. Cecil Bendall; 1957 (Reprint); Chapter Seven p. 146.
3. Cf. tameva bhasam bhaseyya yayattanam na tapaye।
   pare cana vihimssoyya, sa vai vaca subhasita ॥
   The *Suttanipata*, Ed. Dharmaratna, p.88.
4. Refer : The Jatakamala, Suttasamdhajataka, no.31, verse-74.
5. Refer : The *Ratnavali*; p.306

6. Cf: Puravam priyasattve hitabukhopasmharanna
   dhyanamabhyasya ı tatsame maitrimupasamharet ı tatah paricitesu ı
   tatah udasinesu ı tatah samipavasisu ı
   tatah svagramavasisu ı evam paragrame ca ı evam yavadekam
   disamadhimucya sparitvapasampodya viharati ı evam dasasudiksu ıı
   The *Siksasamuccaya*, p.312-213
7. The *Boddhisattvacaryāvatāra*; Ed. Bhattacharya, Vidhusekhara; The Asiatic Society; Calcuta; 1960; Ch.VI, verse-64.
8. *Ibid*, verse - 66
9. *Ibid*, verse - 2
10. *Cf* : hastadibhedena bahuprakarah
    kaya yathaikah paripalaniyah ı
    tatha jagadbhinnamabhinna duhkha
    sukhatmakam sarvamidam tathaiva ıı
    The *Bodhisattvacaryāvatāra*; Ch.VIII; verse - 91.
11. Refer the Boddhisattvacaryavataka; Ch. III; verse 7-22
12. *Ibid*; verse- 12
13. *Ibid*' chap.VI' verse - 111.
14. *Ibid*; verse 160-161
15. *Ibid*;; Chap. VIII; verse - 120
16. In the 17th century A.D. 33,00,000, in the 18th century A.D 57,72,000, in the 190th century 96,73,000 and in the 20th century 51,34,4000 people have died in various wars (source : Kanailal Dutta's article Santrasasunya visva Sandhan in Bengali), *Desa*, 23rd September, 1995).

HUMANITARIAN VIEWS OF THE BUDDHA

Dr. Mithileshwar Prasad *

'Human beings or humans, form what is called the genas HOMO, which includes all mankind or human beings. They posses qualities of humanness which separate them from and place them higher than all other animals. Looked at in another way, to be human is to be lower or less than divine or angelic and humanly speaking means speaking after the manner of men and, therefore, in a manner that is liable to be worng.[1] In other words we can say that humanity is possession of feelings associated with man as distinct from those associated with the lower animals. It also stands for kindness and mercy in a way that would be expected of mankind at its best.

From the very outset of Prince Siddharatha's childhood, we find humanitarian views in him for which he had to face many oppositions. Once he went for hunting alongwith his cousin Devadatta. Devadatta hunted a swan Prince Siddharath took the wounded swan and saved its life. It was because of his humanitarian views. It shows his humanitarian views not only for human beings but for animal too.

After attaining the enlightenment, he was not eager to preach his teaching to worldly people. Brahmā sahampati requested him to preach his sermons to people. There were people who would be able to understand it.[2] Then he took a decision to preach his teachings to them. A problem crept into his mind to whom I should preach first. Lastly he decided to preach his first sermon to Pancavaggiya Bhikkhu who had served him during his penance. Pancavaggiya Bhikkhu were dwelling at Isipatana Migadāya. He went directly to Isipatena and preached his first sermon to them and ordained them. There he formed the Bhikkhu Samgha and instructed them to go far and wide in order to preach the Dhamma for the welfare of human beings. 'Caratha, Bhikkhave, cārikam babujana hitāya bahujana sukhāya lokānukampāya atthāya hitāya sukhāya devamansussā nam - Walk, monks, on tour for the blessing of the many folk, for the happiness of the many folk, out of compassion for the world, for the welfare, the blessing, the happiness of devas and men.[3] He had a deep sympathy and compassion for entire human beings but for animals too.

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* Librarian, Nava Nalanda Mahavihera, Nalanda

It obvious from THERIGATHA which contains the lives of queens, Princesses, daughters of noble families, widows, bereaved mother, helpless women, courtesans and slaves. They joined the Bhikkhuni Samgha because of their painful lives e.g. the life of Kisāgotami was very painful. She did not get proper respects in her husband's house. But in the meantime she gave birth to a child which resulted in her proper treatment. Her child became one year old. He fell ill and died. This was indeed a cruel blow to the dedicated mother. She would not accept the fact that her child was dead. He became distressed and clasping her dead child's to her breast and begging those she met to give her child some medicine. At least she met a person who was very much aggrieved to see this pathetic scence. He directed her to meet Lord Buddha. She went there and placed her dead child at the master's feet, requesting him to bring her child back to life. The Buddha patiently listened to her and said "Sister !There is an infalliable medicine with which I can heal your affliction. Fetch me a few mustard seeds from a house in the town but you must get these mustard seeds from a house where there has never been death." The unfortunate lady failed to get mustard seeds and understood the siginificance of the Buddha's words. She went there and fell down at the feet of the master and said I realised the truth. She learnt that all existing things change and are subject to decay -"Yam kinci Samudayadhammam sabbam tam nirodhadhammam ti"[4] It throws light on the method of his deliverance. Kisagotami understood the things herself without making her understand. He applied the indirect method of preaching in her case. It is only out of his compassion and humanitarian views. There are many other examples which we find in the same text.

Also in the case of *Angulimala Thera*, there we also find the same thing. Really Angulimala was not a robber, he was made bandit. The then society was responsible for it. He was very able, intelligent and deligent student of his

Ashram. Out of hatred or jealousy the Acariya asked him - "Your study is over, now you have to pay *Gurudakshina*. You have to donate One thousand fingers as Gurudakshina. To fullfil the desire of his Guru, he became a robber and began to cut one finger of each and every man who passed through that way. This matter was reported to king Prasenjit. He became very much disturbed to hear this news. His subjects were frightened and left their villages, Towns etc. and wandered to and from in order to save their lives. To complete one thousand fingers only one figure was needed. His mother requested his father to do something to save her child. But he refused to do so. She herself went to save her child. Angulimala became glad to see his mother because his mother's finger would complete one thousand fingres. In the meanwhile the Buddha appeared. He followed the Buddha. There was a hot discussion between Buddha and Angulimala. At last he accepted the three jems and became the disciple of the Lord.[5]

From the text we could easily draw a conclusion that the men renounced the world out of their own curiosity but women did not, except a few. Most of them renounced the world in order to get rid of ills,hatred, grievance and helplessnes - rampant in the society. They joined the Buddhist Samgha. They got the same respects as the queens, princesses and other noble women. There was no distinction between rich and poor, high and low. Once one enters into the Samgha one gets equality.. It shows the humanitarian attitude of the Buddha.

In the 20th century the human rights have been declared by assembly of United Nation and 10th December will be regarded as the Human Rights Day to save the people from inhuman treatment. But this right is not a new one. Lord Buddha already realised the same in 600 B.C. He tried his level best to implement this and he succeeded. Though this declaration of U.N.O. is implemented by all the countries of the world but everyday we know from the media that such and such country has violatd the rules of Human Rights Declaration. The U.N.O. is a silent spectator and does not do anything against those countries.

The teaching of the Buddha is based on respect for the dignity and rights of man and woman. It is concerned with their welfare. If we follow his teachings favourable conditions for social life can be created. In Buddhism there is no place for fanaticism.

REFERENCE

1. Wheeler Harold, Ed : *Children's Dictionary*, V 4, p.2091.
2. Kashyap J., Ed. : *Mahavagga*, p.7.
3. *Ibid.* p 23
4. *Ibid.* p.19
5.Kashyap, J, Ed : Theragatha, p.356

HUMANISM OF EARLY BUDDHISM

Prof. Angraj Chaudhary *

Before we talk about the nature of humanism in early Buddhism, let us see how it has been defined as a philosophy. It has been defined as 'any system of thought or action which is concerned with human (not divine or religious) interest, or with man as a responsible intellectual being.[1] It has also been defined as 'a system of thought which emphasizes that man can comprehend an investigate only with the resources of the human mind and discounts abstract theorizing.[2]

It is clear from the definition that humanism is primarily concerned with man and his immediate problems mainly material but not religious and spiritual. Secondly it is a system of thought or action but not both i.e. it is not a happy blending of thought and action. In other words, the action-plan to execute the thought is not embedded in this philosophy. The thought is concerned with man's immediate problems of life connected chiefly with his material progress, his security and his survival. Thirdly it puts premium on the capacity of the human mind with which man can 'comprehend and investigate. Fourthly it regards man as a responsible intellectual being' so much so that he himself and no outside agency, not even a divine one, is responsible for his misery and happiness, for his weal and woe. And lastly it discounts abstract theorizing which has occupied the minds of a great number of philosophers who try to puzzle out the answer of questions like who created this universe and what is the ultimate reality. Such questions, in fact, have no bearing on the immediate material problems of man, less so on his apiritual and religious ones.

Lord Buddha also is primarily concerned with man and his problems, but of the two kinds of problems materials and spiriual, he is concerned more with latter than with the former. He elaborated the spiritual problems of man i.e. his suffering and the cause of suffering. He also showed the path leading to the annihilation of cravings which cause suffering and also showed the way to attain *nibbāna* - the summon bonum of life. But this is also true that he did not lose site of other material problems of man i.e. he did not ignore them. His incidental remarks on some of these material problems are seminal in character and make a deep probe into their causes and their cures. How our society can achieve harmony and live in peace and happiness, how corruptions and crimes like theft, dacoity and murder can be rooted out, how all unemployed persons can get employment and become useful citizen and how farmers, businessmen and cattle-bearers can help in the economic prosperity of society and overall welfare of people have been set forth in the *Kuta Danta Sutta*.[3] How punishment and fine cannot eradicate corruptions and crimes has also been explained here.[4] What are the strengths of democracy and how can it strike deep roots and grow into a strong tree full of flowers and fruits and stand firms without being intimidated by storms and gales have been explained in the *Mahāparinibbāna Sutta* in the context of the seven *aparihāniyā dhammas* [5] (conditions leading to growth and prosperity) of the Vajjis. How should a king behave or for that matter how should our leaders behave has been nicely explained with the help of an apt simile. If the bull goes in a crooked way, all caws and heifers that follow it will go crooked. Similarly if the leaders of mankind live an unrighteous life, all others do so. If the king is unrighteous, the entire nation experience troubles and sufferings.[6] This illustration of Buddha is very relevant in all times and in all societies, more so in our times and society. What dangerous diseases can be caused by the virus of caste system had been anticipated by the Buddha who raise his voice against it and made a healthy and reasonable pronouncement that it is not birth which should determine somebody's caste, but it should be his deeds and actions.[7] In the *Ambaṭṭha Sutta* Lord Buddha makes it amply clear that one who observes *Sīla* (precepts), practices *Samādhi* (concentration)and attains *Paññā* (intuitive wisdom) is superior to all men and gods.[8] His exhortation to observe certain precepts provides a sound foundation for achieving peace and harmony in society. If the members of a society keep themselves away from killing, stealing, committing adultery, lying and making slanderous speech etc., much of the man-made troubles in society will disappear. And if they practise four *Brahma Viharas* (sublime states) the society will become a veritable heaven.

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Not only these, but also there are many such remarkable thoughts which if put into practice, can ensure peace and prosperity in society as also its welfare and happiness and its material development and progress.

The thought of Marxist philosophers remain confined mostly to economic prosperity of soceity, that of scientific humanists to survival of mankind from dangerous and deadly nuclear weapons by putting nuclear energy as the service of mankind, that of humanist philosophers to all round material development of mankind but their thoughts do not seem to go beyond material problems of man to his spiritual problems and to his spiritual developments. Lord Buddha grapples man's spiritual problems squarely. His enunciation of the four noble truths does not only spell out man's ubiquitous problem of suffering, but also explain its psycho - ethical cause and maps out the path by treading which suffering is ended root and branch.

Lord Buddha, like a true humanist pholosopher makes man responsible for all that he does. Man cannot pass the buck on to anybody else, even if it is a divine agency, for his suffering and happiness. In fact, in the Buddha's scheme of things, there is no God. Man makes himself what he is by his own actions. It is in virtue of his actions but he can raise himself or lower himself. Both wholesome and unwholesome actions make him what he is. His self is nothing but a product of his actions.[9]

But at the same time he sings the praise of man's immense potentiality to rise high and to perform wholesome actions. He is not a weakling but he is his master.[10] This belief in man's immense capacity is corroborated by his own personal experience. He trod the difficult eight fold path with indefatigable zeal and burnt himself in the fire of *Sādhanā* assiduously and incessently till he was purged of all the dross and shone like a pure Gold. He does not talk of God's grace as the Christians do, but he says time and again that one will have to work out one's own salvation. The *Tathāgatas* only show the path[11] that leads to extinctions of cravings and attainment of nibbāna, but they do not stand proxy for others. By making man responsible for his welfare and woe, he does not only hold him (man) responsible for what he does, but he (the Buddha) also holds him (man) in high dignity. He has great respect for the dignity of man so much so that he wants him to become his own refuge and lamp and does not want to go to anybody elses' refuge except to the refuge of Dhamma.[12]

All theistic systems of philosophy believe in God and His grace. The

Buddha's philosophy, on the contrary, is anti -theistic, but it is highly ethical. It can be said that God has been replaced here by a man who strictly lives an ethical life. Emphasis on moral actions with a view to earning merit is the hall-mark of all theistic systems of philosophy, but to develop non-attachment with developed intuitive wisdom is the hall-mark of the Buddha's philosophy. One should not have craving even for developing non-attachment, not even for attaining *nibbāna*. The path the Buddha showed for annihilating cravings (*Taṇhā*) consist of *Sīla*, *Samādhi* and *Paññā*. The three constituents are so inter-linked that one cannot be developed without the help of other two. It is not possible to know the real nature of things without attaining concentration of mind and concentration of mind is not possible without observing precepts (*Sīla*) and only a real knowledge of things enables to develop non-attachment (*Vairājñya*) which goes a long way in making one take upon oneself the living of *Brahmacariya* life.

Only man can live *Brahmacarya* life. Thus man stands higher than all, higher even than gods, because it is man who can attain *nibbāna*. *Nibbāna* is beyond the reach of gods and Brahmās. It is true that they live for many acons and enjoy pleasures of all kinds, but it is man who understands their transient nature and as a result develops non-attachment - the prerequisite for leading a *brahmacariya* life. Human existence is therefore one of the inevitable conditions of becoming a Buddha.[13] "Human existence, attainment of the (male) sex, cause, seeing a teacher, going forth, attainment of the special qualities, an act of merit and will- power - by combining these eight things the resolve succeeds"[14]

It is in human existence and in no other existence, not even in divine one that it is possible to make one's resolve suceed. As man can observe *Sīla* and give *dāna* (charity) so his resolve of being a Buddha can come to fruition.[15] The Buddha has spoken exaltingly about human existence. There are many such passages in the Tipitaka where human existence is praised. Yama (the king of death) says to a god that it were well if he attained human existence.[16] In the *Itivuttaka* it is said that to be in the company of man is a rare bliss.[17] It has also been said in this book that it is really very happy for a god to be born a man or to acquire human existence.[18] All these passages bring out importance of man in the universe and show his dignity. Gods look small in their eyes in comparison to man. Many a time Sakka - the King of gods has been shown saluting and paying tributes to the Buddha. When Matali - his charioteer asks him why he who is saluted by men salutes the Buddha who is a human being, his (Sakka's) answer is revealing. One who attains Buddhahood, he says, far excels all gods and his glory transcends the glories of all gods. But only a man can become a Buddha. Thus man can achieve such heights which are not attainable even by gods. Therefore, gods seems to envy his lot.

The glory of man has been sung in all religious literature. 'It is a rare fortune to get human existence. Gods rarely get it. This is what the scriptures say.[19] Lord Buddha says unequivocally that man is the crown of all creatures in this universe and it is he who is the measure of all things, as said rightly by Protagoras later.

Man can make great achievements even in the spiritual field, but the achievements he makes are not only for himself. They are also for others. After the Buddha turned the Wheel of Dhamma and after he ordained some persons like the Pañca Vaggīya bikkhus and Yasa and his companions, he exhorted them to go from one place to another and preach the Dhamma to the people for their welfare and happiness. Had he been selfish, he would have kept to himself what he had achieved with great ascetic practices and hard strivings but his concen for other human beings was uppermost in his mind and inspired by his altruistic attitude he showed the path to others also - the path which had taken him to *nibbāna* -a state where all cravings come to an end. He does not only talk about the path but explains in minute detail how one can go along this path without faltering and without missing even a single step.

His concern for man's happiness is so great that the philosophy he propounds is not speculative. It is not an intellectual exercise ending in futility but his is a pragmatic and realistic philosophy concerned directly with man's immediate problems and their solution. To try to find out the answers of the indeterminate questions (*abyākata pañhas*), according to him, is useless, because the questions are not relevant and do not have any bearing on living a life according to the Dhamma i.e. a life free from lusts, a life of quietude and tranquillisation.[20] One point which has been underlined in the definition of humanism is that it discounts abstract theorizing. Lord Buddha too discounts it. Therefore, his philosophy comes close to humanism. He asserts that whatever man can 'comprehend and investigate' with his pure mind, will be for his good. He does not need to try to know more about this world and his own immediate problem. But by 'pure mind' he means a steady human mind free from *Lobha* (greed) and *doṣa* (aversion) and *moha* (ignorance). Knowledge gained by listening to others and reading books and even knowledge gained with the help of reason and intellect is not of much consequence to the Buddha. Real knowledge gained at the experimental level is of great consequence. But this pesonal experience should be of that man who is free from *rāga* (passion), *doṣa* (aversion) and *moha* (infatuation, ignorance). Pure intuitive wisdom i.e. pure *paññā* can be attained by a pure mind rid of the three *akusala* (unwholesom) *hetus* (roots).

The aspects of humanism that we find in early Buddhism[21] are the following : (1) Man's dignity has been acknowledged and upheld; (2) he is held responsible for all that he does; (3) his interest and value are predominantly taken care of; (4) his mind is regarded as the ultimate resource with which he can 'comprehend and investigate' things in the universe and lastly (5) abstract theorization or speculative thinking is discounted, if not looked down upon. But apart from these the most important aspect of humanism of early Buddhism that stands out clearly is its religious character. The nature of humanism of early Buddhism is religious.

I have shown in one of my articles[22] that the philosophy which is lived in life for achieving the highest good becomes religion. A philosophy is lived in life, because ultimately it is good for life, it conduces to our spiritual development and well-being. We try to inculcate such moral and ethical values in life which can purify us, enrich us spiritually, make us nobler and better and which can take care not only of the problems of the world but also of the problems of the world beyond. Early Buddhism is not only a system of thought propounded by the Buddha, but imbedded lies in it the action-plan very carefully and meticulously drawn by him, to execute the thought so that it can be lived and practised in day to day life. Thus here there is a happy blending of thought and action, preaching and practice, *pariyathi* (theory) and *paṭipatti* (practice). What is preached here is meant for practising it in life. It is practice which enables one to realize the truth of what is preached. Preaching and practice complement each other here.

Thus the humanism of early Buddhism is religious in character. It is religious without being theistic and without believing in God. It holds that man, by annihilating *rāga*, *doṣa* and *moha* (which he can do by treading the eight fold path of *Sīla*, *Samādhi* and *Paññā*) can elevate himself to such a high position that he can himself become God by cultivating vitures and qualities which we see in or associate with God. It is on account of these virtues and qualities that the Buddha was deified in later Buddhist literature. Another very interesting aspect of this Buddhism is that the Buddha did not only say that the philosophy he propounded must be lived, but he explained in detail how to live it, how it grow with it, how to practise it and how to enjoy its fruits in this very life. One of the characteristics of his Dhamma is 'come and see'(*ehipassiko*). There is no passivity in this philosophy, no idle speculation, nothing that is not useful. Its literature is full of action-words. The message of the Buddha is "exert, strive, make endeavour, put forth extra desire and work out your own salvation with deligence." The action-plan the Buddha gave us to execute his thought is nothing but the art of living. The technique of *Vipassanā* meditation teaches us to be aware and mindful and to constantly self-examine our weaknesses and short-comings so that we can get rid of them.

In the *Dvedhavitakka sutta* of the *Majjhima Nikāya* the Buddha has explained how to drive out harmful *dhammas* like sense-pleasures and malevolence and cultivate non-harmony dhammas like renunciation and non-malevolence. As soon as one sees sense-pleasures arising in oneself which is conducive to self-hurt and hurt of others and conducive also to hurt both he becomes aware that ' it is destructive of intuitive wisdom, associated with distress, not conducive to *nibbāna*,' he reflects on this harmful aspect and keeps on driving it out and making an end of it. He also does the same with respect to other harmful dhammas that arise in him. If he does not reflect the way the Buddha has taught, harmful dhammas like sense-pleasures and malevolence will get the better of him. As a result, he will be overpowered by them. But if he is ardent, diligent and self resolute, aware and mindful, evil dhammas cannot sneak into him. The importance of right effort (*sammā vāyāmo*) becomes clear in this context.

In the *Vitakkasanthana Sutta* the Buddha lucidly sets forth the steps which one should take to get rid of *akusala dhammas* and develop higher thought.

"Monks, if a monk is intent on the higher thought, from time to time he should attend to five characteristies. What five?"

"Herein, monks, whatever may be the characteristic which a monk attends to, if there arise evil unskilled thought associated with desire and associated with aversion and associated with confusion, that monk should attend instead of to that characteristic to another characteristic which is associated with what is skilled. By attending to this other characteristic which is associated with what is skilled instead of to that characteristic, those evil, unskilled thoughts associated with desire and associated with aversion and associated with confusion are got rid of, they come to an end. From getting rid of these, his mind subjectively steadies, calms, is one-pointed, concentrated".[23] He further says that if attending to characteristics associated with what is skilled, evil unskilled thoughts still arise, the peril of these thoughts should be scrutinised by him. This scrutiny will enable him to get rid of these evil thoughts. If scrutinising the peril of these evil thoughts, there still arise evil unskilled thoughts associated with desire, aversion and confusion, he should try to forget them and try not to attend to them. In this way he will be able to get rid of such evil thoughts. If even after forgetting those thoughts and paying no attention to them, there still arise in him evil unskilled thoughts associated with *rāga, doṣa* and *moha*, he should attend to the thought function and form of those thoughts. By so doing such evil thoughts are got rid of. Abandoning hard posture one takes to an easy one and succeeds. If even after attending to the thought-function and form of those thoughts, there still arise in him evil unskilled thoughts, he 'with his teeth clenched and tongue pressed against his palate' should by his mind subdue, restrain and dominate the mind. Then such thoughts will be driven out and his mind will be calm, steady and concentrated.[24]

The Tipitaka is replete with such passages where the Buddha has explained in minute detail how to go about cultivating virtues by ridding oneself of *akusala dhamma*. He has explained all the steps which one should take to get rid of *akusala dhammas* with great coution and clarity. When he comes to a particular stage in course of his explanation he also goes on to explain where do we go from there and how should we go there.

Thus the Buddha teaches man to cultivate higher virtues by living a religious and ethical life and achieve that dignity which even gods envy.

In view of what has been said above it is clear that the humanism of early Buddhism is religious in nature.

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1. *The Oxford Reference Dictionary.*
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3 & 4. For details see my article entitled Buddha's view of Harmony in Essays on Buddhism and Pali literature, *EBL*. Delhi, 1994.
5. See *Mahāparinibbāna Sutta*
6. *Adhammika Sutta*, A.N.II (Nalanda Edition) p.80.
7. Na jaccā vasalo hoti, na jaccā hoti brāhmano |
Kammunā vasolo hoti, kammunā hoti brāhmano ||
8. Vijjācarana sampannoso seṭṭho deva mānuse ti |
9. ubho puññaṃ ca pāpaṃ ca, yaṃ macco kurute idha |
Tam hi tassa Sakaṃ hoti, taṃ va ādāya gacchati |
Taṃ vassa anugaṃ hoti, chāyāva anapāyini/ ||
S.N. I Kosala Samiyulla
10. Attā hi attano nātho, ko hi nātho parosiyā.
D.P. 12.4.
11. Tumhehi Kicca mātappaṃ akkhātāro Tathāgatā.
D.P. 20.4.
12. Attadipā Vīharatha, attasaranā anaññasaranā Dhammadīpa Viharatha, Dhammasaranā, anaññasaranā.
D.N.I Mohapara nibbāna Sutta.
13. Manussattaṃ Lingasampatti, hetu Satthāra dassanaṃ|
Pabbajjā guṇa saṃpathi, adhikāro ca chandatā ||
Aṭṭhadhamma samodhānā, abhīnīhāro samijjhati ti ||
Buddhavaṃsa p.309.
14. *The Major Anthologies of the Pali Conon* (Tr.by I.B.Horner) P.T.S. P.15.
15. Aññatra hi manussa jātiya avasesajātisu devajātiyaṃ pi ṭhitassa panidhim na ejjhati. Eteha thitena pana buddhattaṃ patthentena dānādīni puñña kammāni katvā manussattavaṃ eva pathetabbaṃ| p.60.

16.Aho Vatāham manussattam Labheyya.
A.N. 1.3.36.

17.Ito no sugatiṃ gaccha, manussānaṃ sahabyataṃ. *Itiv.83, Devatasutta*

18. Manussataṃ kho, Bhikkhave, devānaṃ sugati Sankhātaṃ. Itiv.83. Pancapubbanimitta sutta.

19. Barẹ bhāga mānusa tana pāvā |
Suradurlabha sadyṛanthan gāvā ||
Ramacarita Mānasa.

20. See Cūlamālunkya sutta - M.N. II

21.For Aspects of humanism in later Buddhism, see my article entitled Ācārya Śāntideva's Humanism' in *Essays on Buddhism and Pali Literature*, B.L.Delhi pp. 47-54.

22. See my article entitled 'Buddhism; where philosophy and Religion Converge, for what I mean by action words in *Buddhism in India and Abroad*, Somaiya Publications, Mumbai.

23. The Middle Length Saying, Vol.I (Tr.by I.B.Horner) P.T.S. p.153.

24. *Ibid.*, see for detail pp. 153-156.

BUDDHISTIC HUMANISM

Dr.Prabhakar Mishra *

It is too difficult a task to answer the question relating to Buddhism as well as Humanism. But the author of the present paper intends to say something about Buddhism and Humanism separately. Not only this he wants to coin two new words like "*Buddhistic Humanism*" or "*Humanistic Buddhism*" in between the tendencies of Buddhism and Humanism with due consideration and and their justification. The tendencies of Buddhism and Humanism both are influencing the present day society of the world immensely and the author thinks that such tendencies if properly handled will lead the world to the status of paradise and the negligence of the same may in turn bring the status of the hell in the world. So, in the opinion of the author of the present paper, it is high time to be cautious so that paradise may prevail all over the world.

With this succinct introduction the author proceeds further to investigate into the question properly. In the same connection it becomes necessary to know the meaning of Buddhism in the first step and the meaning of Humanism in the following step.

To unfold the meaning of Buddhism in a sentence or two is a hard nut to crack. By explanation the same may be clarified, with the studies of Buddhistic literature we come to know that its meaning consists in it being a philosophy, a religion and an ethical system. First of all it is to be shown that Buddhism is a system of philosophy. In this sense Buddhism is technically know as the *Buddhist philosophy.* The system of Buddhist philosophy is not only one system alone, rather it is an epitome of different systems of philosophies in one system of Buddhist Philosophy. It is not upto mark to go into the details of the systems of Buddhist philosophy. At this point it is also to be remarked that there are not only different systems of philosophies but systems are pregnant with all the branches that a modern system of philosophy has. In this way it is established that Buddhism in the form of Buddhist philosophy is a well established system of philosophy.

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The Buddhist philosophy explains what is within and what is without so far as the emancipation from the ills of life is concerned. The unique path of *Deliverance*[3] too has been revealed. The Buddhist philosophy speaks of the truths of transiency, sorrow, and soullessness — *Anicca, Dukkha and Anatta.*[4]

In a way Buddhism is not philosophy in the strict sense of the term for it is neither the love for *wisdom* nor like mataphysics a hypothetical interpretation of the unknown nor like ethics or political *philosophy* inexactly known. Only approximately Buddhism may be a *comprehensive philosophy.*[5]

They say that Buddhism is a Religion too. Like the examination of Buddhism as a system of philosophy the "strict" word may be applied while examining Buddhism as a religion. In other words Buddhism is a religion but in the strict sense of the term. It is not a system of faith and worship owing any allegiance to supranatural elements like God etc. The Buddhist religion preaches upon the lesson of '*Confidence based on knowledge*.' It is only after attaining the first stage of sainthood when doubts are entirely gone and the follower becomes a genuine one. The sole criterion of truth in Buddhist religion is the Immediate realization for which rational understanding is a prerequisite. The Buddhists do not worship any image but they pay respect to what that represents. The Buddhists consider the *Bodhi-tree* as a symbol of enlightenment. The practice in the Buddhist philosophy is the primary thing. He honours me best who practises my teaching *best.*[6] It has rightly been remarked by the Buddha himself, "He who sees the Dhamma sees me." The Buddhist religion is devoid of petitionary or intercessory prayers. Here there is no Almighty God to be obeyed or feared. In time the Buddhist religion preaches upon a view of life. It may be called a deliverance from the ills of life and nothing else. So Buddhism is a religion too.

With the studies of Buddhistic literature we also come to the conclusion that it nourishes an ethical system too. In it we find an excellent moral code. Morality is the primary stage of Buddhism. It is a means to an end and not the end itself. Wisdom is beyond morality. In Buddhism we find that the morality is at the base and the wisdom is at the apex. Vijjācarnanasampanna which means endowed with wisdom or conduct is an appelative of the Buddha. Of the four noble truths *Dukkha, Samudaya* and *nirodha* represent the philosophical side of the Buddhism while the last truth known as "*Magga*" represents ethics of Buddhism which is entirely based on the previous philosophies. The Buddhist ethics is a rational and practical code based on verifiable facts and individual experience. The Buddhist ethics is unparallel but it should be born in mind that morality is only the beginning and not the end. Buddhism is not philosophy but philosophy of philosophies, no religion but religion of religions. It is neither metaphysical nor ritualistic, neither sceptical nor dogmatical, neither eternalistic nor nihilistic, neither self-mortification nor self-indulgence, neither pessimism nor optimism but realism, neither absolute this worldly nor other worldly but a unique path leading to the enlightment. The Dhamma is the original Pali term for Buddhism which means that which upholds or sustains. This is in nut shell what the word "Buddhism" means.

The next step of the paper is to discuss the meaning of "Humanism". *It is a system of views based on respect for the dignity and rights of man, his value as a personality, concern for his welfare, his all-round development, and the creation of favourable conditions for social life.*[7] This system is against fanaticism, rigorism, intolerance, and disrespect for the other's views and knowledge. It came into existence at renaissance time from fifteenth to sixteenth century. It made its appearance as an element of ideology opposed to feudalism and theology. We find its close association with material views. It consists in the individual freedom, opposition of religious ascerticism. With the detailed studies of humanism we come to know that its root lies in the long past and its branches are in the future. From Petrach to F.Beon are its followers. They have helped to mould empirical views. The slogans of liberty, equality and fraternity was proclaimed by Bourgeois Humanism. Its shortcoming consists in basing humanistic ideals on private property and individualism. There is a trend in humanism whose exponents are Moore, Campavella, and others. This new trend expresses the interests of the working classes. It has been found out that anti-humanistic attitude attacked the vices of the tendency and consequently demanded equality in property. A form of humanism known as the socialist humanism is basically different. Its base is Marxist-Leninist philosophy and the theory of scientific communism. It seeks liberation of the working class from the social oppression and the building of communism as an essential condition for the all round development of all men and the genuine freedom of all person. In this way socialistic humanism is based on the necessity for struggle by the working class and the other working people against the exploiter. In this way the essential conditions for the triumph of man's humanistic ideals are created. It is by following such a path that private ownership and exploitation are abolished and a humanistic relations are established in the true sense of the term. Behind such a mechanism the principle of man is to man a friend, comrade and brother works throughly. In such a system all surviving traces of inequality become eliminated and "from each according to his ability, to each according to his need" works quite smoothly.

The next step of the author of this paper is to present a comparison between Buddhism and Humanism with special reference to similarities and differences. In this connection in the first section it is required to discuss the points of similarities followed by the points of dissimilarities in the second section.

By way of similarities some important points may be referred to. Both Buddhism and Humanism recognize the states of man. This is the reason why both the tendencies work round man. Buddhism recognises the freedom of man and for this point of view any authority in the form of scripture and suprenatural element like God as admissible to other systems of philosophy have been denied outright. Man is the architect of his own fate. He should not wait for any other things for his own personal development. If a man develops on this line then others will follow the same track and one day there will be developed society which Buddhism wants to make. Like Buddhism the philosophic attitude of humanism too regards the human experience as the primary concern of all philosophizing, and asserts the adequacy of human knowledge for the same.

The second point of similarity may be seen in both the tendencies being that of reactionary nature. Both Humanism and Buddhism come into being as a result of prevalent social tendencies. Humanism in the form of literacy was an attempt to emancipate thought and education of the Medieval Church. Humanism was a type of human revolt against the domination of the pedatic abstruse and sterile speculation. Like humanism Buddhism was also the product of the oppressive rites prevalent at that time in Indian Society. Buddhism arose against those rites of the society and brought before the people a brighter and happier life in which every body could make rapid progress. Like literary humanism, Budhism was a revolt against Vedic Tradition and Vedic literature. Buddhism brought before the people at large in the form of Buddhistic literature in which the path of a brighter tomorrow was recorded. The general public hugged those ideas very quickly and the life of the people became smoother and happier than before.

The third point of similarity is to be found in both the tendencies being of pragmatic nature. There is a close relation between humanism and pragmatism though there is difference between the two because pragmatism has its roots into a number of sciences while Humanism is a mere general philosophic attitude. Like humanistic tendency Buddhistic tencency too is a pragmatic philosophy. This becomes quite clear with the silence of the Buddha regarding the metaphysical questions. Several intellectual after the enlightenment of the Buddha approached him and put before him the metaphysical questions but the Buddha did not reply those questions and kept mum which clearly indicates the impracticability of the metaphysical questions. By denying to answer those questions the Buddha preached the people at large to be indulged into those questions only which are directly essential for life. Life is a thing to be lived and we should be engaged in thinking to make life more happier which is possible by following the rules of conduct alone. "Humanism, therefore, like pragmatism (pragmatic buddhism) is primarily the name for a method, and not for a system of philosophy".[8]

The next similarity may be traced in both the tendencies in being a critical method to estimate the value of the claims to truth put forward by the various systems of metaphysics. In this way it comes to light that both the tendencies are destructive to metaphysics. So far as the early Buddhistic attitude is concerned it may at once be said that it is anti-metaphysical and the Buddha called those questions as indeterminables.

In an another point of making for toleration and abolishing right to persecute in an absolute and immutuable truth but substituting the notion of common truth the similarity betwen humanism and Buddhism may be found out.

Lastly it may be said that both the above quoted tendencies are of the effect to diminish philosophic importance and experience a common sense notion which have long ago been evolved by men for the guidance of his actions so that an uptodate society may be moulded.

In spite of several similarities there are vital differences between the two tendencies. A few of them may be mentioned here. First of all one should say that Buddhism is a vast branch of philosophy, religion and ethical code with many other branches of knowledge. But that is not the case with that of humanism. The humanistic attitude of Buddhism and humanism resemble each other with vital differences which is a matter of analysis. In this way humanism is a method not a philosophic system.

Humanism and Buddhism are different so far as their forms are concerned. The forms of humanism are (I) ethical and religious humanism, (ii) philosophical humanism, and (iii) Literary humanism. But Buddhism has been divided on religious basis into (I) Hinayana, and (ii) Mahayana. and on philosophical basic Hinayan has been divided into — Theravada, Vaibhasika and Sarvastivada system of philosophy and (ii) Sautrantika philosophy. The Mahayana has been divided into the absolutism of (I) Sunyavada or Madhyamika, and (ii) Yogacara or Vijñānavada. In this way we see that the tendencies have different divisions and they do not tally each other.

So far as humanism is concerned it is totally empirical without a tinge of transcendentalism but the Buddhism has the touch of empiricality so far as the conception of a happy human society is concerned. Besides empiricality Buddhism has transcendental aspect too. The philosophical schools of Mahayana, namely, Sunyavada and Vijnanavada presuppose transcendentalism for the attainment of Vijnaptimatrata and Sunyata respectively. There are prescribed ways for the attaintment of those states.

Now on the basis of what has been said above some fruitful results must come out. The author thinks of humanistic Buddhism which means the arising of the consciousness of humanism on rational basis. This may be a case when humanism remains prominent and Buddhism an instrument of the same. The second result is that of Buddhistic humanism which means Buddhism dominating humanism and accepting humanism so far it is conducive to human welfare. But hard labour is required for the attainment of such states.

At last the question has to be answered. Buddhism cannot be humanism nor humanism can be Buddhism. But even after strong similarities and differences the tendency may be that of Humanistic Buddhism or Buddhistic humanism.

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1. A world religion which preaches relief from suffering through the negation of desire and the achievement of the state of "supreme enlightenment known as nirvāṇa *Dictionary of Philosophy*, Progress Publishers, p.51.
2. A system of views based on respect for the dignity and rights of man his value as a personality, concern for his welfare, his all-round development, and the creation of favourable conditions for social life .. *Ibid.* p.178.
3. The destruction of lust, hatred and delusion is Deliverance technically known as the Nibbān.
4. Anicca is the Mark of Impermanence. This indicates that things are in a state of flux or have the characteristic of transitoriness. Dukkha is the second Mark of Infelicity, which points to the unsatisfactory nature of Impermanent things, because fear springs in the changing of things. This mark is clearly manifest in changes to old age, in the occurrence of illness and accident, death and sorrow. The third is that of impersonality (Annatta), which denotes the absence of any enduring or all powerful substance such as an ego or soul, because of the very permanence and infelicity in all conditioned things. So these three marks are referred as Anicca, Dukkha, and Annatta. The *Psychology and Philosophy of Buddhism*, p.5.
5. A philosophy in the sense of an epistermological system which furnishes complete reply to the question of the what of the what is life ? this it is not ... Dr. Dahlke, *Buddhism*, p.25.
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BUDDHISM AND HUMANISM

(In the light of Indian Caste System)

Dr. S.B.Singh *

From very early period, social life in India is characterised by social distinctions which divided the population into four varnas that led to the creation of numerous subdivisions due to inter-mixture of blood. Thus, the Indian social structure rests on the caste system or the division of society into varnas with their duties, occupations and social statuses specified. This phenomenon of caste is a peculiar feature of Hindu society which persists even till today as a national problem awaiting immediate solution. In fact it has been at the root of many other problems that India had to face in course of her long and chequered history. It becomes such a dominating factor in the Indian social set-up that great attention was paid by scholars to it. The outcome is deep admiration or emphatic condemnation of the system by various writers holding different opinions. According to J.Wilsom, the caste-system is the curse of India and parent of India's woes. It is the great enemy of enlightenment, improvement and advancement in India.[1] James Mill has denounced it as fatel to the principle of free competetion and opposed to individual happiness.[2] On other hand, Meredith Townsend in his Europe and Asia remarked it to be a marvellous discovery which protected Hindu society from the worst evils of industral and competitive life.[3] Prof. A.L.Basham has pointed out that the originization of the caste, independent of the government and with social ostracism as its most severe sanction was a powerful factor in the survival of Hinduism."[4] Good or bad, the caste system undoubtedly moulded the Hindu vision of life and society.

In the present paper, we have tried to throw some light on the above mentioned social problem (caste system) during the time of Lord Buddha and practical measures adopted by the Master for the emancipation of Humanity.

There are some writers who try to depict the Buddha, the enlightenment one, as the teacher of nibbana who had nothing to do with the affairs of contemporary society. This is misrepresentation of greatest teacher of humanity.

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It is true that when we think of the Buddha it is a picture of moral and spiritual perfection that appears before our mind. Our first impression is that of the Lord who had solved the problems of life and death that is the problem of Samsara. It is the mightly figure of the great conqueror that appears before us. He received, as no other figure in human history, the spontaneous homage and veneration of millions of people in his very life time. Greatness of Tathagata, the incomparable teacher is beyond measure. All this refers only to one aspect of the life of the Buddha. That his Boddhi or enlightenment which is concerned with the realization of the ultimate nature of things or the reality as such. This gives us only one aspect of the Buddha, namely his Mahapragya or supreme wisdom. This presents the Buddha as the teacher of nibbāna. The other aspect is Mahakurana or his supreme compassion. If one represents the divine aspect of Buddha the other represents his human aspect. To have a full picture of Tathagata both the aspect have to be taken into consideration, one without other is incomplete.

Thus, it is generally believed that Buddhism is an instrument of social change and Buddha was a great social reformer, a believer in the equility of all human beings. His efforts for the emancipation of lower caste created a sort of social evolution in society.[5] With this observation, we can analyse the practical measures adopted by the Buddha to get rid of social problem.

As an instance we may take into consideration the Buddha's daily round of alms. Among the most important points, caste superiority was maintained in the matter of food and drink. The people of high caste did not take anything touched by those of low caste, not to speak of outcastes. Now the Buddha and his disciples lived on alms collected from door to door. They did not make any distinction in this matter. He received alms from members of all castes. In this connection the Buddha recommended what is known as the rule of Sapadanacariya —that is going from door to door for alms without leaving any house in between on grounds of caste, rank and position.

All people were equal in the eye of the compassionate one. One day he would accept the delicious dishes from the palce of king Bimbisara of Magadha and the next day he would stretch his alms-bowl to receive a morsel from an outcaste. The visit of the Buddha and his noble disciples to their huts was a great honour and blessing to them. On several occassions the compassionate one refused royal invitations in preference for those of the poor and the downtrodden. Thus, out of compassion he accepted the invitation of Ambapali and declined that of the Licchavi princes.

It is remarkable fact that the Buddha received his last meal from Cunda, the smith, a man of low caste. On many an occasion when the Buddha, in his majestic personality, appeared before their house with his bowl in hand they must have hesitated to offer him anything. We have an instance of this case in the episode of Ananda and Candalika when Ananda went with his bowl for water Chandalika refused it on ground that she was an outcaste girl. In reply Ananda said that he wanted water and he had nothing to do with her caste.

The Blessed one threw 'open the doors of his monastic order for the members of all castes without any distincition whatsoever. This is true of both Bhikkhu Sangha-the order of monks and Bhikkhuni Sangha - the order of nuns. Members from lowest to highest castes were welcomed therein. Possession of necessary virtues to lead the holy life was the only condition of admission. Thus Sunita was an outcaste. Sati was the son of fisherman, Nanda was a cowherd, two panthas were born out of wedlock to the daughter of a noble and a slave, Karuna Kassapa was an orphan. Capa was the daughter of a deer-stacker, Punna and Punnika were slave girls, Sumangalamata was the daugheter of a worker in rushes and subha was the daughter of a smith. As the member of the holy order they attained sainthood and the teachersof the people at large. They became worthy of the veneration of kings. The story of Sunita would illustrate the point.

The lord enters Savatthi accompanied by his disciples. The whole city turns up to welcome him. Away from the, assembly of people there stands Sunita-a young man with a timid look about him. The eye of the compassionate one falls on him. He summons the young man and asks the reason for keeping away from the crowd. With great hesitation he replies that he is a candala-an outcaste whose very shadow would render others impure. The Buddha gives a smile and takes the promising young man to Jetavana. He is made a full member of the order. After due training Sunita attains full sainthood and becomes worthy of the veneration of Prasenajit, king of Kosala.

Theragatha and Therigatha record the life stories of some of these saints. Their noble lives finally proved wrong the conception of superiority and inferiority based on accidents of birth and rank. No room was left within the Sangha for such distinctions. In fact belief in such distinctions was regarded as a sign of weakness. Once six Sakyan princes, closely related to the Buddha, came to seek admission into the order. Now the Sakyans were well known for their pride of clan. On that occasion a barber, Upali by name, was also present for his admission. The Buddha first initiated Upali and Sakyan princes were admitted next. This was arranged so as to give Upali the place of seniority. Accordingly the Sakyann princes paid their respects to him. It was this Upali who later on became the highest authoriy on the monastic discipline.

Here it has to be born in mind that whenn the Buddha appeared in the streets of Kapilavastu with his begging bowl, it created a great sensationn in the whole town. The people were astonished to see prince Sidhartha turned a mendicant. This gave a great shock to king Suddhodana. The king ran to the Buddha and requested him to give it up as it was a great disgrace to the whole Sakyan clan. The Buddha just smiled and remarked that he belonged not to the clan of the Sakayas but to the clan of the Buddhas.

Thus Tathagata used all possible means for the promotion of equility and brotherhood among the members of his order. In this connection it is well to bear in mind the famous saying of the Buddha :

"Juist, O brethren, as the great rivers-Ganga, Yamuna, Aciravati, Saraswati and Mahi-when they have fallen into the great ocean, lose their different names and are known as the great ocean- just so, O brethren, do these four castes Kshatriyas, Brahmanas, Vaisyas and Sudras - when they begin to follow the doctrine and discipline as propounded by the Tathagata, they renounce different names of castes and rank, and become members of one and the same society.[6]

This illuminating passage represents the Buddha's stand on the matter. So the Buddha organised the order of his disciples so as to send an example to the society at large.

There have been writers both in the past and the present who try to represent the Buddha, in the interest of a certain ideology, as the champion of the down-trodden. Their writings sometimes tend to convey the impression that he took up the cause of one class as against the other. This is again a misrepresentation of the position of the Buddha. It is true that in denouncing the caste system the Buddha fought a battle royal for the good and welfare of oppressed people. In doing so the Buddha attacked the traditions supporting the same. But then he did not set one class against the other by whipping up passions and feelings of the under-privileged as against the privileged. It is also true that Buddha wanted to bring about a radical change in the social order and that by a peaceful revoluton of thought. All beings were equal in the eye of Tathagata, He treated all men on an equal footing. This was the motto of his life. "Just as a mother would protect her only child even at the risk of her own life so should one practise loving kindness towards all beings". As the living example of this motto Tathagata had no favour for or prejudice against anybody. Far from all this, the mission of his life was the creation of conditions for justice, ,brotherhood, peace and happiness of all people.

He explained to the members of the so-called high castes the injustice of the caste institution. As for the members of the low castes, he tought them that the accident of birth has nothing to do with the real worth of a man. For the Buddha, like so many other social evils, caste system was a social disease. As the great physician, that he was, he treated the people to free them from the same. Hence Anupama Vaidyaraja or the incomparable physician is among the scores of epithets used for the Tathagata. It is ture that first and foremost he was the healer of souls. But then he did not confine himself to the spiritual sphere alone. He also treated the social ailments of the people. as a loving father he regarded upholders of the evil system as erring children. He fought against the wrong ideology with the milk of compassion for all.[7]

Once in course of a discussion with a certain Brahmin, the Buddha pointed out that there were both good and bad people among the members of all castes. It was not the birth-right of any caste of class to claim all the good people for themselves and all the bad people for others. On this point the blessed one says :

"There are these four classes Vasettha : nobles, Brahmins, tradesmen and working people. Now here and there a noble deprives a living being of life, is a theif, is unchaste, speaks lies, slanders, uses rought words, is a gossip, or greedy or malevolent, or holds wrong views. Thus we see that qualities which are immoral and considered to be so, which ought not to be sought after and are so considered, which are unworthy of an Aryan and are so considered, qualities sinister and of sinister effect, discountenanced by the wise, are to be found here and there in such a noble. And we may say as much concerning Brahmins, tradesmen and working people.

"Again, here and there a noble abstains from murder, theft, unchastity, lying, slandering, gossiping, greed, malevolence and false opinions. Thus we see that qualities which are, and are considered, moral, inoffensive, unexceptional, truly Aryan, benign and of benign effect, commended by the wise, are to be found here and there in a noble. And we say as much concerning each of the others, Brahmins, tradesmen and working people.

"Now seeing, Vasettha, that both bad and good qualities, blamed and praised respectively by the wise, are distributed among each of the four classes, the wise do not admit those claims which the Brahmins put forward.[8]

It is clear from this that the Buddha took an impartial and enlightened view of the matter. While advocating the case of the down-trodden people the Buddha saw to it that no prejudice was entertained against others. He regarded both the wrong and the wrong doers as victims to an evil system. Both of them were objects of his compassion. So to represent Tathagata as the champion of one class or caste as against the other is to do injustice to his greateness. While depicting him in the role of a fighter for social justice we must remember the enlightened teacher that he was. Maha Karuna or great compassion was the motive-force behind all his action. So while dealing with one aspect of the life of the Buddha we must not forget to take into consideration the other aspects of his noble life.

The great mission started by the Buddha went from strength to strength. His message of love and peace spread through the lengh and breath of India. The glorious period of Indian history downed upon her. Mahatma Gandhi observes on the matter : "The joyous period of India's bloom was the Buddhist period. India attained the zenith of frontiers...... Brahmin and the Sudra sat together in love; there was no pride in the former, no hatred in the latter. Both lived in sweet brotherliness, diffusiong love beyond the borders into the ends of the earth.[9] In course of three hundred years great missionaries crossed the boundaries of India and propagated the enlightened message of the Buddha. While the Buddha's message spread abroad as a cultural and civilizing force, here at home it spread both as a cultural force and a social movement. It worked as a panacea for the evils of the contemporary society. It released the forces of liberation. It give life and light, peace and happiness to millions of people in this country. Among other it went to a long way in solving the caste problem. Referring to this fact, Dr.Rhys Davids, the great western Pali scholar says :

"Had the Buddha's view on the whole matter won the day the evolution of social grades and distinction would have gone on in India on lines similar to those it followed in the west, and the caste system in India would never have been built up".[10]

Thus, on the basis of above mentioned facts we can say undoubtedly that the message of the Buddha is a great means of the emancipation of the nonsensical and meaningless division of society. We are all true citizen of India and we are members of the leage of nations. There are our new names and terms in the light of Buddhism and Humanism.

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बौद्ध धर्म, मानवतावाद और विश्व शान्ति

चन्द्रपाल शैलानी *

कहावत है कि "आवश्यकता आविष्कार की जननी है"। "तथा समय और परिस्थितियाँ स्वतः ही समस्या का समाधान खोज निकालती है।" बौद्ध धर्म के प्रादुर्भाव के संबंध में भी यह कहावत शत-प्रतिशत चरितार्थ होती है, इसमें शक एवं संदेह की कोई गुंजाइश नहीं है। विषय की कथावस्तु पर प्रकाश डालने से पूर्व बौद्ध धर्म के प्रवर्तक भगवान गौतम बुद्ध के जन्म के समय और उससे पहले की सामाजिक, धार्मिक, राजनैतिक और आर्थिक परिस्थियों का वर्णन करना समुचित प्रतीत होता है। इतिहास साक्षी है कि उस समय भारतीय जन-मानस अत्यन्त व्याकुल और अशान्त जीवन जी रहा था। सर्वत्र बेचैनी और अस्थिरता व्याप्त थी। मानव मूल्यों का ह्रास चरम सीमा पर था। अन्धविश्वास, रूढ़िवादी, पाखंडवाद, कर्मकाण्ड, हठयोग एवं यज्ञों के नाम पर हिंसा का खुला तांडव होता था। तथाकथित देवी-देवताओं को खुश करने के लिए पशुबलि और नरबलि का व्यापक प्रचलन था जिनपर अपार धन का अपव्यय होता था। राजाओं के आपसी युद्धों में बेतहासा रक्तपात होता था जिससे जन-जीवन बुरी तरह से त्रस्त था। असमानता, अस्पृश्यता, जातिवाद, वर्ण-व्यवस्था, निर्धरता तथा अन्य बुराइयों एवं कुरीतियों से आम जनता भयानक रूप से पीड़ित थी लोग ईश्वर के नाम पर मानसिक दासता की जंजीरों में जकड़े हुए थे। धार्मिक अनुष्ठान करने वाले पुरोहितों एवं स्वार्थी तत्वों का बोल-बाला था जो यह प्रचार करते थे कि मानव जीवन को संचालित करने वाला कोई दैवी शक्ति है जिसे ईश्वर कहते हैं। ईश्वरवादी सिद्धान्त के अनुसार मानव जाति सहित समस्त प्राणी ईश्वर की अभिकल्पना है, उसी की देन है और किसको क्या करना है यह ईश्वर ही निर्धारित करता है। ऐसी मान्यता थी कि सभी अभिक्रम, शक्ति, प्रयास तथा भाग्य सम्पूर्ण रूप से उस स्रष्या अर्थात् ईश्वर पर निर्भर करते हैं। इन भयंकर एवं विकट परिस्थियों से मानवता को उबारने के लिए कपिलवस्तु के राजा शुद्धोधन एवं रानी महामाया के पुत्र के रूप में सिद्धार्थ गौतम का जन्म हुआ जो आगे चलकर बुद्ध हुए।

बौद्ध धर्म और मानवतावाद :- बुद्ध इन प्राचीन मान्यताओं, परम्पराओं तथा रूढ़ियों के घोर विरोधी थे। उन्होंने इन अन्धविश्वासों के ठीक विपरीत ईश्वर की सत्ता और प्रभुत्व को ही स्वीकार करने से इन्कार किया और कहा कि ईश्वर का अस्तित्व ही न केवल

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* अध्यक्ष, प्रबुद्धभारती इन्टरनेशनल ।

संदिग्ध है बल्कि कोरी कल्पना है, अव्यवहारिक है। अतः तर्क, नैतिक एवं सात्विक दृष्टि से यहाँ ईश्वर अथवा किसी भी दैवी शक्ति में विश्वास करने के लिए कोई स्थान नहीं है। बुद्ध इस धरती पर पहले व्यक्ति हुए हैं जिन्होंने मानव के अस्तित्व को स्वीकार किया और मानव जाति को सोच-विचार कर अपने विवेक एवं बुद्धि से काम लेने को पूर्ण स्वतंत्रता प्रदान की। उन्होंने अपने प्रत्येक अनुयायी से कहा कि वे स्वयं अपनी सद्बुद्धि से सत्य का अन्वेषण करें। कालाम क्षत्रियों को उपदेश देते हुए भगवान बुद्ध ने कहा था "चूँकि लोग ऐसा कहते हैं, अतः इसी बात पर किसी बात को सत्य मत मानो। परम्पराओं को, चूँकि वे अत्यन्त प्राचीन हैं और हमारे पूर्वजों से चली आई हैं, ऐसा मानकर विश्वास मत करो। मिथ्या प्रचार अथवा मिथ्या विश्वास के आधार पर बातों को मत मानों और इस आधार पर भी कि लोग इस सम्बन्ध में विशेष चर्चा करते हैं। इसलिए भी सत्य मत मानों कि किसी प्राचीन ऋषि का लिखित प्रमाण तुम्हारे सम्मुख है अथवा यह तुम्हारे किसी शास्त्र या ग्रन्थ में लिखा है। इस आधार पर भी कि पुराने जमाने से यह बात व्यवहार में आ रही, सत्य मत मानो। और इसलिए भी सत्य मत मानो कि कहने वाले का व्यक्तित्व आकर्षक है अथवा तुम्हारे धर्माचार्यों या शिक्षकों ने इसका समर्थन किया है। कालामो! जो बात पूर्ण परीक्षण के बाद तुम्हारे अनुभव एवं विवेक के आधार पर खरी उतरे तथा जो तुम्हारी रुचि और रुझान के अनुकूल एवं कल्याणकारी व अन्य जीवों का भी जिसमें हित हो, उसी बात को तुम सत्य मानो और उसी के आधार पर अपने भविष्य का निर्माण करो। "यह कालाम सुत्त विश्व के वांड्मय में मानवी विवेक की स्वतंत्रता का श्रेष्ठतम घोषणा-पत्र (मैग्ना-कार्टा) माना जाता है। यह भगवान बुद्ध की मानवता के प्रति दृढ़ आस्था एवं विश्वास का प्रतीक है।

मानवतावाद का सम्पूर्ण अर्थ एवं परिभाषा बुद्ध के दर्शन में समाहित है। थेरवादी बौद्ध धर्म जो भगवान बुद्ध की शिक्षाओं, सिद्धान्तों एवं उपदेशों पर आधारित है, उस महान जीवन्त दर्शन को प्रदर्शित करता है जिसका मूल आधार ही मानव अस्तित्व है। पालि के मूल ग्रन्थों के अनुसार बौद्ध धर्म, मनुष्य केवल मनुष्य को ही उसके स्वयं के जीवन का सृष्टा और उसके भाग्य का एकमात्र निर्माता मानता है। बुद्ध स्वयं एक सर्वांगपूर्ण एवं आदर्श मानव का प्रतिनिधित्व करते थे। वे बुद्ध के रूप में पैदा नहीं हुए थे बल्कि अपने स्वयं के प्रयास, परिश्रम एवं संघर्ष से बुद्ध बने। वे मानव के रूप में ही पैदा हुए, मानव के रूप में ही जीवित रहे और बुद्धत्व प्राप्त किया तथा मानव के रूप में ही 80 वर्ष की आयु में उनके जीवन का अन्त हो गया। संसार में बुद्ध ही पहले व्यक्ति हुए है जिन्होंने यह बताया कि मनुष्य स्वयं अपने प्रयास से अपना उद्धार और शुद्धिकरण कर सकता है। उसे किसी ईश्वर अथवा मध्यस्थता करने वाले पुजारी या पुरोहित की आवश्यकता

नहीं है। उन्होंने कहा "अत्तदीपो भव, अत्त नाथो भव, अत्ताहि अत्तनो नाथो कोहि नाथो परोसिया अर्थात् अपना दीपक आप बनो, मनुष्य अपना स्वामी आप है, भला कोई दूसरा उसका स्वामी क्या होगा।"

बौद्ध धर्म का आधार :- व्यक्ति, समाज और संसार दुःखी क्यों है? क्योंकि संसार स्वार्थी है और अपनी ही भावनाओं में डूबा रहता है। इसीलिए आत्मा के परित्याग का संदेश लेकर भगवान बुद्ध आए। उन्होंने अपनी साधना के द्वारा चार आर्य सत्यों का प्रतिपादन किया जो मानव कल्याण के लिए है। ये चार आर्य सत्य हैं:- 1.दुःख, 2. दुःख का कारण, 3. दुःख निरोध और 4. दुःख निरोध की ओर जाने वाला मार्ग। भगवान बुद्ध ने एक ही शिक्षा दी है। उन्होंने कहा है कि यह दुःख आर्य सत्य है। जन्म भी दुःख है, जरा भी दुःख है, रोगभी दुःख है, मृत्यु भी दुःख है, अप्रियों से संयोग भी दुःख है,प्रियों से वियोग भी दुःख है, इच्छित वस्तु का मिलना भी दुःख है, मनस्ताप, कष्ट, वेदना, विलाप आदि सभी दुःख है। संक्षेप में कहा जा सकता है कि पाँच उपादान स्कन्ध ही दुःख हैं। देवप्रिय बलि सिंहो के शब्दों में "भगवान बुद्ध का मानव जीवन के संबंध में व्यापक दृष्टिकोण इतना सुस्पष्ट, सत्य और अविरोधात्मक है कि इसकी व्याख्या की आवश्यकता नहीं। यदि इस संसार में दुःख या असामंजस्य ही न होता तो हमें किसी धर्म की आवश्यकता ही न होती किन्तु हम जानते हैं कि दुःख वस्तुतः विद्यमान है। यह एक वास्तविकता है जो एक दिन छोटे, बड़े, अमीर, गरीब, निम्न, उच्च, स्त्री-पुरुष सबको अपनी चपेट में लेता है। अतः सभी को यह सत्य स्वीकार करना चाहिए। भगवान बुद्ध ने जिस धर्म का उपदेश दिया है वह शील, समाधि और प्रज्ञा के उच्चतम आदर्शों से प्रतिमंडित है। शील सभी कुशल धर्मों का आधार है। यह कायिक, वाचिक और मानसिक शुद्धता का अधिवचन है। समाधि मन की एकाग्रता का तथा प्रज्ञा कुशल चित्त से युक्त विपश्यना ज्ञान का अधिवचन है। इनके माध्यम से प्रत्येक मनुष्य दुःख से मुक्त हो सकता है, यह भगवान तथागत की मान्यता है।

अष्टांगिक मार्ग :- बुद्ध का अनुभव था कि वीणा के तार को इतना मत खींचों की वह टूट जाए और इतना ढीला भी मत छोड़ों की स्वर ही बेसुरा हो जाए। उन्होंने दोनों अन्तों का परित्याग करके अपना नया मार्ग प्रतिपादित किया जो अष्टांगिक मार्ग के नाम से जाना जाता है। यह मार्ग भगवान बुद्ध के जीवन संग्राम की सबसे बड़ी उपलब्धि है। उन्होंने अपने जीवन की कसौटी पर दोनों अन्तों को परख कर देखा और इस निष्कर्ष पर पहुँचे कि वे सारहीन हैं और परम शान्ति प्रदान करने में असमर्थ हैं। यह मार्ग आत्मशुद्धि करने वाला और ज्ञान अर्जित करने वाला है। अष्टांगिक मार्ग के आठ अंग हैं जो इस

प्रकार हैं:-1.सम्यक दृष्टि, 2.सम्यक संकल्प, 3.सम्यक वचन, 4.सम्यक कर्म, 5.सम्यक आजिविका, 6.सम्यक व्यायाम, 7.सम्यक समृति, और 8.सम्यक समाधि। भगवान बुद्ध द्वारा प्रदर्शित इस अष्टांगिक मार्ग को ही बौद्ध धर्म में ''मध्यम मार्ग'' कहा गया है। यह मध्यम मार्ग पूर्णतया साधारण जनों के लिए है। साधारण जन जिसे भगवान बुद्ध ने ''बहुजन'' शब्द से सम्बोधित किया है, दुःख से ग्रसित है, उनको मुक्ति चाहिए जिसे वे मध्यम मार्ग द्वारा सहजता से प्राप्त कर सकते हैं। यह वह मार्ग है जो व्यक्ति को स्वतंत्र विचारक और कुशल कार्यकर्मी तो बनाता ही है, उसका नैतिक और मानसिक विकास भी करता है। इसलिए इस मार्ग को बुद्ध ने आंख देने वाला, ज्ञान कराने वाला और शक्ति देने वाला कल्याणकारी मार्गघोषित किया। पंचशील का पालन करने और अष्टांगिक मार्ग का अनुसरण करने से व्यक्ति के अन्दर निम्नलिखित सद्‌गुणों का अविर्भाव होता है जिसे बौद्ध धर्म में दस पारमिताओं के नाम से पुकारा जाता है। ये दस पारमिताएं हैं:- 1. दान पारमिता, 2.शील पारमिता, 3. निष्काम पारमिता, 4. प्रज्ञा पारमिता, 5. वीर्य पारमिता, 6. क्षति पारमिता, 7. सत्य पारमिता, 8. अधिष्ठान पारमिता, 9. मैत्री पारमिता और 10. उपेक्षा पारमिता।

कतु-संघा-वत्थु :-सामाजिक जीवन को सरस, सलिल, मधुर, मैत्रीपूर्ण एवं व्यवहारिक बनाने के लिए बौद्ध धर्म में चार आधारभूत सिद्धांतों (लोक सेवाओं) का वर्णन है जिन्हें कतु-संघा-वत्थु कहते हैं। ये चार सिद्धांत हैं :- 1. दान, 2. प्रिय वचन, 3. अर्थचारिया और 4. समानत्तता। बौद्ध धर्म धन-सम्पत्ति के न्याय संगत वितरण एवं शोषण विहिन समाज का पक्षपाति है। दान, स्वेच्छा, सहृदयता तथा सुविज्ञता से देना चाहिए। दान से देने और लेने वाले दोनों ही आन्तरिक सुख का अनुभव करते हैं। दान केवल धन-सम्पत्ति के रूप में ही नहीं होता बल्कि बौद्धिक एवं आध्यात्मिक दान भी दिया जाता है। बुद्ध ने धर्मदान को सबसे बड़ा दान मानकर उसकी प्रशंसा की है। ''सब्बदानमं धम्मदानमं जिनाति।'' प्रिय वचन दूसरी लोकसेवा है जिसका अर्थ है मधुर वाणी। धम्मपद में कहा है ''यथामित रूचिरं पुप्फ वण्णवन्तं सगंधकं। एवं सुभासिता वाचा सफला होति सकुग्गतो।'' अर्थात जैसे सुन्दर वर्णयुक्त सुगन्धित पुष्प होता है, वैसे ही आचरण करने वाले की सुभाषित वाणी सफल होती है। अर्थचारिया तीसरी लोकसेवा है। इसका अर्थ है स्वयं अपने तथा दूसरों के लिए लाभ और कल्याण के काम करना। समानत्तता चौथी लोकसेवा है। इसका अर्थ है ऊँच-नीच, अमीर-गरीब, ज्ञानी अज्ञानी, जाति, वर्ण और वंश का भेद किए बिना सबके साथ समान व्यवहार करना और सबके साथ बिना किसी पक्षपात के न्याय करना।

महायान बौद्ध धर्म में बोधिसत्व को जीवन का आदर्श माना गया है और करुणा

का प्रतीक। इसमें असंख्य बोधिसत्वों की रचना की गई है। प्रत्येक बोधिसत्व सर्वव्यापी है और वह संसार के समस्त प्राणियों को दुःख से मुक्त करके उनके उद्धार की प्रतिज्ञा करता है, तत्पश्चात् वह स्वयं अपनी मुक्ति की प्राप्ति के लिए प्रयत्न करता है। महायान दर्शन के अनुसार बोधिसत्व परकल्याण के उद्देश्य की पूर्ति की प्राप्ति के लिए छः पारमिताओं दान, शील, शांति, वीर्य, ध्यान और प्रज्ञा की भावना करता है जो उसकी व्यक्तिगत शुद्धि के साथ ही उसे महान् कारुणिक एवं मानवतावादी बनाती हैं साथ ही उन्हें सामाजिक दायित्व का बोध भी कराती है जिसके लिए वह अपना जीवन अर्पित करता है। परकल्याण में निरन्तर रत रहते हुए बोधिसत्व को अपने निर्वाण की भी लिप्सा नहीं रहती। "सद्धर्मपुंडरीक" के पच्चीसवें अध्याय में बोधिसत्व अवलोकितेश्वर के संबंध में लिखा हुआ है कि मानवता की सेवा के लिए ही उन्होंने बत्तीस शरीरों में प्रवेश किया था जिससे उनकी पूजा करके प्राणी गुणवान हो सके। इससे यह सिद्ध होता है कि बोधिसत्व पीड़ित मानवता की मुक्ति के लिए अपना बलिदान करते हैं। महायान बौद्ध दर्शन के अनुसार यह धरती ही स्वर्ग से उत्तम है क्योंकि यहाँ पर पापी, पतित, दुसचारी और अपराधी भी आध्यात्मिक ज्ञान, उपदेश और मुदिता का पाठ एक साथ करते है। कहने का अभिप्राय यह है कि संसार में रहकर ही मनुष्य लालसाओं और कामनाओं को अपने वश में कर सकता है। वज्रयानी बौद्ध सिद्धों की रचनाओं में तांत्रिक साधना पर विशेष बल दिया गया है। इसमें भी जनजीवन की स्पष्ट झलक मिलती है जिसके आधार पर सामाजिक दर्शन प्रस्तुत किया जा सकता है जिसका उद्देश्य भी मानव जाति का कल्याण है।

अपने मानवीय चरित्र एवं गुणों से परिपूर्ण होने के कारण ही बौद्ध धर्म का विश्व में इतना प्रचार-प्रसार हुआ कि उसकी तुलना किसी अन्य धर्म से नहीं की जा सकती। भारत की सीमाओं को लांघ कर बौद्ध धर्म श्रीलंका, म्यानमार, भूटान, नेपाल, तिब्बत, चीन, थाईलैंड, कम्बोडिया, वियतनाम, लाओस, मलेशिया, इंडोनेशिया, सिंगापूर, हॉगकॉग, कोरिया और जापान जैसे सुदूर देशों में पहुँचा और फला-फूला। आज भी आस्ट्रेलिया, यूरोप और अमेरिका जैसे महाद्वीपों में बौद्ध धर्म का प्रचार-प्रसार तीव्र गति से हो रहा है। बुद्ध की शिक्षाओं के प्रति लोगों का आकर्षण दिन-प्रतिदिन बढ़ता जा रहा है। समानता, स्वतंत्रता, उदारता, सहिष्णुता, मैत्री और विश्व बन्धुत्व की आवश्यकता मानव समाज को प्रत्येक युग में थी और आज भी है बल्कि बुद्ध की यह शिक्षाएँ पहले की अपेक्षा आज कहीं अधिक सामयिक, सार्थक और उपयोगी हैं।

आधुनिक मानव ने अपने जीवन को भौतिक रूप से सुखी, आरामदायक और विलासपूर्ण बनाने के लिए एक से एक बढ़कर अद्भूत साधन जुटा रखें हैं, वहाँ दूसरी

ओर अपने विनाश और अस्तित्व को समाप्त करने के लिए भी बहुत सामग्री इकट्ठी कर ली है। परमाणु-बम, उद्‌जन-बम तथा नाभिकीय अस्त्र और कल्पना से परे मार करने वाले रसायनिक हथियारों के आविष्कार इस बात के प्रमाण हैं कि क्षण भर में इस जीती जागती, चलती-फिरती दुनिया को श्मशान के रूप में बदला जा सकता है। मानवजाति और समस्त जीवित प्राणियों का विध्वंस किया जा सकता है। बुद्ध के नाम पर आज तक किसी का सामाजिक, आर्थिक, सांस्कृतिक एवं धार्मिक शोषण नहीं किया गया। बौद्ध धर्म मनुष्य की उच्चतम नैतिक चेतना का प्रतीक है और उसमें मानव जीवन की गंभीरतम समस्याओं का समाधान विद्यमान है। आज जबकि संसार में लोग एक-दूसरे को नीचा दिखाने को आतुर हों, मनुष्य-मनुष्य की जान का प्यासा हो, एक-दूसरे की धन-सम्पत्ति और जमीन हड़पने को व्याकुल हों, विभिन्न राष्ट्रों के बीच भेदभाव, तनाव, प्रतिस्पर्धा और शस्त्रों की होड़ लगी हो और विश्व युद्ध के बादल मंडरा रहे हों, मानव ज़ाति का अस्तित्व खतरे में हो तो बुद्ध के मार्ग पर चलकर ही मानव जाति को विनाश के कगार से उबारा जा सकता है।

बौद्ध धर्म और विश्व शान्ति :- आज सम्पूर्ण विश्व भयाक्रान्त है और निःसन्देह शान्ति चाहता है। मेरी मान्यता है कि विश्व शान्ति हेतु किये जा रहे उपायों में बौद्ध धर्म की भूमिका प्रथम तथा अपरिहार्य है। प्रत्येक राष्ट्र, समाज, व्यक्ति, व्याकुलता अथवा अशान्त होने पर शान्ति की कामना करता है। आज वीभत्स युद्ध की आशंका है यह निर्विवाद सत्य है कि वैज्ञानिक और तकनीकि विकास तथा आधुनिक सभ्यता के बावजूद हम लोग पुनः नैतिकता से प्रर्वरता के युग में लौट रहे हैं, जहाँ से मानव सभ्यता निकली है।

ब्रह्म-विहार एवं पंचशील :- बुद्ध ने अपने उपदेशों में घृणा और क्रोध की निन्दा की है और जीवन-यापन के श्रेष्ठ मार्ग ब्रह्म-विहार का प्रज्ञापन किया है। ब्रह्म-विहार के चार अंगों मेत्ता, करुणा, मुदिता तथा उपेक्खा के माध्यम से उन्होंने लोक-जीवन को अत्यन्त सुखमय तथा शान्तमय बनाने का मार्ग निर्देश दिया है। वैसे तो ब्रह्म-विहार के इन चारों अंगों का अपने-अपने स्थान पर विशेष महत्व है किन्तु मेत्ता अत्यन्त गुण सम्पन्न तथा उपयोगी है। इसके व्यवहार में लाने से परिवार, समाज, देश यहाँ तक कि सम्पूर्ण विश्व में शान्ति स्थापित की जा सकती है। मेत्तामें प्रेम, बन्धुत्व व सहृदयता की भावना व्यापक रूप से सम्मिश्रित है। यह समस्त मानव जाति के व्यवहार में लाने योग्य है। इससे आपस की कटुता, दुर्भावना और शत्रुता का अन्त होता है तथा अपनत्व, प्रेम तथा सम्बन्धों में प्रगाढ़ता का विकास होता है। दूरियाँ नजदीकियों में बदल जाती हैं। शस्त्रास्त्रों की होड़ से पीड़ित वर्तमान विश्व के संदर्भ में इसकी उपदेयता तो ओर भी बढ़ गई

है। बुद्ध ने मेत्तसुत्त में कहा है "जिस प्रकार एक माँ अपने जीवन को खतरे में डालकर अपने इकलौते पुत्र की रक्षा करती है, उसी प्रकार व्यक्ति को भी निर्विघन तथा वैर व शत्रुता से मुक्त होकर सम्पूर्ण संसार के प्रति इस सर्वव्यापी प्रेम का सृजन व सम्वर्धन करते रहना चाहिए। उसके लिए विदित है कि वह खड़े रहते, चलते, बैठते या सोते या जागृत रहते सर्वदा मैत्रीपूर्ण स्मृति बनाये रखे।" बुद्ध के पंचशील के सिद्धांतों अर्थात् प्राणी हिंसा, चोरी, व्याभिचार, झूठ तथा मादक पदार्थों के प्रयोग जैसी पतन की ओर ले जाने वाली बुरी आदतों को छोड़कर तथा उनसे विरत रहकर समाज में शान्ति और सद्भाव पैदा किया जा सकता है।

विश्व शान्ति की स्थापना में बौद्ध धर्म का अत्यन्त महत्वपूर्ण योगदान रहा है। इतिहास साक्षी है कि बौद्ध धर्म के अनुयायियों ने कभी रक्तपात नहीं किया और न कभी युद्ध में लिप्त रहे। विपरीत इसके बौद्ध धर्म ने मानव-मानव के बीच शान्ति और बन्धुत्व पैदा करने की गौरवमय परम्परा स्थापित की है। इस महान् धर्म के प्रवर्तक भगवान् गौतम बुद्ध के उपदेश, शिक्षायें, विचार, कार्य और समस्त जीवन शान्ति के लिए समर्पित था। उनके जीवन काल में उनके उपदेशों का चमत्कारिक प्रभाव पड़ता था। लोग अपने मतभेद और शत्रुता भूलकर उनके अनुयायी बन जाते थे और उनके निर्देशों को "सान्तिमग्गो" अर्थात शान्ति का मार्ग कहकर पुकारते थे। कलिंग विजय के पश्चात सम्राट अशोक के मस्तिष्क में आमूलचूल परिवर्तन हुआ। उसने अहिंसा के महत्व को समझा और युद्ध के दुष्परिणामों से अवगत हुआ। अत्याचार और क्रूरता के स्थान पर अहिंसा, प्रेम और भ्रातृत्व भाव को अपनाया तथा बौद्ध धर्म का अनुयायी बनकर समस्त प्राणियों के कल्याण में जुट गया और क्रूर अशोक से महान् अशोक बन गया। धम्मपद में कहा है "युद्ध में हजारों व्यक्तियों पर विजय प्राप्त करने वाले की अपेक्षा सच्चा और वास्तविक विजेता वह है जो स्वयं पर विजय प्राप्त कर ले।" अशोक महान् ने इसे चरितार्थ करके दिखाया। उसने अपने पुत्र महेन्द्र और पुत्री संघमित्रा को शान्ति दूत के रूप में बौद्ध धर्म के प्रचार-प्रसार हेतु विदेश भेजा। इस प्रकार हम देखते हैं कि बौद्ध धर्म विश्व शान्ति के प्रोत्साहन में एक महान् स्त्रोत रहा है। बौद्धों ने सदैव हिंसा की निन्दा की है और बहिष्कार किया है तथा शान्ति का स्वागत किया है। बौद्ध धर्म ओर उसके अनुयायी आज भी विश्व-शान्ति के अभियान में अपनी भूमिका निभाने को कटिबद्ध हैं।

"सब्बे सत्ता भवन्तु सुखी तत्ता"
सभी प्राणी सुखी रहें।

बौद्ध धर्म में मानव धारणा

डा.आभा रानी*

संसार की सबसे जटिल समस्या हम स्वयं हैं। हम अथार्त् मानव जो जैविकीय विकास के सर्वश्रेष्ठ स्तर के प्राणी हैं, अपने जटिल बहुआयामी स्वरूप के कारण आरम्भ से ही मनोविज्ञान, दर्शन एवं धर्म के लिए गम्भीरतम् समस्या के रूप में प्रस्तुत हैं। आखिर हम हैं क्या? हम क्या केवल वहीं हैं जो प्रतीत होते हैं अथवा इससे भिन्न कुछ और? हमारी स्थिति क्या है? क्या हम दुःख भरे इस संसार में फेंक दिये गये असहाय प्राणीमात्र है? अथवा हमारा कोई अस्तित्व भी है और यदि अस्तित्व है तो इसका मूल किसमें निहित है? पुनः हमारी नियति अथवा मवितव्यता क्या है? भौतिकवाद एवं भोगवाद की अफीम को चाटकर मद में चूर मानव आज के विचार रास कोलगिकोच के इस मानव-आदर्श को बहुत पूर्व से ही अपने सामने रखे रहा है कि मुझे जीवन एक बार मिला है, मैं उसे फिर नहीं पा सकूंगा; इसलिए मैं औरों को सुख की प्रतीक्षा नहीं कर सकता। मुझे अपना जीवन, एवं सुख चाहिए भरपूर मात्रा में[1] लेकिन सत्य यह है कि इस आदर्श को अंगीकार कर पंचभूतों से निर्मित अपने शरीर से बहुत आसक्ति के साथ चिपके रहने वाले व्यक्ति और जाति के जीवन में भी एक समय ऐसा आता है, जब वह सहज जिज्ञासा करता है कि "क्या उसका यह शरीर अस्तित्व सत्य है[2] ऐसा व्यक्ति, जिसे अपनी इन्द्रियों की विश्वसनीयता में शंका करने का तनिक भी समय नहीं मिलता, जिसके जीवन का प्रत्येक क्षण किसी न किसी प्रकार के विषय-भोग में ही व्यस्त रहता है, मृत्यु एक दिन उसके सिरहाने भी खड़ी हो जाती है और तब विवश होकर उसे भी यह सवाल करना पड़ता है कि क्या वास्तव में यही उसका आदर्श है जिसे सामने रखकर वह अबतक जीता रहा है? क्या भौतिक अस्तित्व ही सब कुछ है? क्या सांसारिक सुख की प्राप्ति ही उसका अन्तिम लक्ष्य है? तथा क्या इसके लिए जीवन की विपरीत धाराओं में जुझते हुए मर जाना ही उसका प्रारब्ध है? भगवान बुद्ध की अमृत वाणी एवं सन्देशों से आविर्भावित बौद्ध धर्म की मानव-अवधारणा वस्तुतः इन्हीं प्रश्नों के प्रति एक गहन प्रतिक्षेप है, तथा प्रस्तुत निबन्ध इसी प्रतिक्षेप के सम्यक् उद्घाटन का एक सार्थक प्रयास है।

उल्लेखनीय है कि किसी भी धर्म-विशेष में अवधारणाओं का सृजन शून्य में नहीं होता। इसकी पूर्व की परम्पराएं तथा विरासत के रूप में प्राप्त संस्कृति एक तरफ जहाँ

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इस सृजन में संघटक तत्व की भूमिका का निर्वाह करते हैं। वही उस धर्म विशेष की अपनी अन्तः चेतना तथा उसकी स्वमनोवृति की भी इस सृजन में महत्वपूर्ण योग रहता है। बौद्ध धर्म की मानवता-अवधारणा के सन्दर्भ में भी यही सत्य है। ध्यान रखना होगा कि बौद्ध भारतीय आत्मा एवं गरिमा का प्रतिनिधि धर्म है। भारतीय परम्परा में अन्तःस्थ आध्यात्मवादी एवं मानवतावादी चेतनाएं बौद्ध की मानव-धारणा के सृजन के मूल आधार हैं। सत्य यह है कि इन्हीं चेतनाओं के बल पर यह धर्म अपना विशिष्ट रूप अर्थात मानव धर्म के रूप का संधारण करने में सफल हुआ है। इस धर्म के आदि संस्थापक स्वयं भगवान् की निम्न उदघोषणा से इस तथ्य की पुष्टि होती है : मैंने प्राचीन मार्ग को देखा है उस पुरातन पथ को जिस पर पिछले प्रबुद्ध चल चुके हैं। मैं उसी पथ का अनुसरण कर रहा हूँ।[3]

मानव-विवेचना का पक्ष महत्वपूर्ण हैं-एक तो मानव के स्वरूप की विवेचना का पक्ष तथा मानव की भक्तिव्यता (नियति) का। बौद्ध धर्म की मानव-अवधारणा के विवेचन में यहां हम इन्हीं दोनों पक्षों को आधार बनाएगें।

मानव का स्वरूप

प्रथम प्रश्न है कि मनुष्य है क्या? उत्तर बहुत सहज नहीं है, क्योंकि मनुष्य यथार्थ में संसार की एक विलक्षण उपलब्धि है। उसका स्वरूपगत संगठन इतना जटिल है कि इसका उत्तर देना अत्यन्त ही कठिन है कि यह है क्या?[4] जैसा कि प्रख्यात् विचारक डा. राधाकृष्णन् ने भी कहा है : मनुष्य वास्तव में एक जटिल बहुआयामी प्राणी है, जिसके अन्दर भौतिक तत्व, जीवन, चेतना, बुद्धि और दिव्य ज्योति के तत्व विद्यमान है।[5] प्रकृति के अन्य पक्षों से यह विलक्षण, अनुपम और अद्वितीय है। फिर भी उत्तर के प्रयास तो हुए हैं।

बौद्ध धर्म-संघारित मानव के स्वरूप के दो पक्ष हैं। एक तो उसका वह भौतिक एवं शारीरिक पक्ष है, जो मानव के मानवीय रूप का एक प्रकार से भौतिक जगत में आधार ही है, तथा दूसरा उसका वह पक्ष है जो भौतिक एवं शारीरिक स्वरूप से भिन्न उसके आध्यात्मिक स्वरूप को स्पष्ट करता है तथा जिसके आलोक में भौतिक तथा शारीरिक पक्ष का भी परिवेश बदल जाता है। हम यहां इन दोनों पक्षों की अलग-अलग विवेचना करेंगे।

मानव की वास्तविकता द्वयर्थक हैं – बाह्य और आन्तरिक। अपने बाह्य रूप में वह देह, मन, प्राण और इन्द्रिय है। स्थूल एवं सूक्ष्म शरीर का योग है 1 अन्न, प्राण, मन, विज्ञान का समूह है। वह कर्ता और भोक्ता है। अपने को अन्तःकरण और इन्द्रियों से युक्त मानकर वह क्षणभंगुर विषयों के प्रति लालायित होकर सदैव ही दुःख के सागर में डुबता–उतराता रहता है। शरीर और अन्तःकरण की एकता का भाव उसमें अहंकार उपजाता है। मैं और मेरा निजत्व और ममत्व का आधार बन जाता है। बौद्ध धर्म–दृष्टि में मानव–स्वरूप का यह पक्ष उसका ससीम पक्ष है, जिसे उसके स्वरूप का शारीरिक, जैविक तथा भौतिक पक्ष भी कहा जा सकता है। स्पष्ट है कि बौद्ध धर्म में रूढ़िवादियों के समान मानव के इस शारीरिक पक्ष को भ्रामक मान कर उसकी अवहेलना की प्रवृति को प्रश्रय प्राप्त नहीं है। यह अप्रश्रय आकस्मिक नहीं है, वरन् यह इस धर्म के संस्थापक भगवान् बुद्ध की स्वयं की अनुभूतियों द्वारा मंडित है जिसे उन्होंने बुद्ध बनने के पूर्व प्राप्त किया था। दृष्टान्त है कि बुद्ध बनने के पूर्व सिद्धार्थ ने छः वर्षों तक कृच्छ साधना और कठोर तपस्या की; इस आशा में कि इन्द्रिय दमन करके और शरीर को सुखाकर वे सत्य का ज्ञान प्राप्त कर लेंगे। लेकिन जो ज्ञान वे चाहते थे, वह तो मिला नहीं, हां, मौत के करीब वे जरूर पहुंच गये। फिर, उन्होंने साधना और तपस्या के प्रति अपनी उग्र मनोवृति का त्याग किया तथा सामान्य जीवन अपना लिया। निरंजना नदी के जल से उन्होंने अपने को तरोताजा किया, सुजाता के द्वारा अर्पित खीर को स्वीकार किया "नायमात्मा बल ही नेन लभ्यः।" शारीरिक स्वास्थ्य और मानसिक शक्ति पुनः प्राप्त कर लेने के बाद सात सप्ताहों तक वे *बोधि वृक्ष* के नीचे गहनतम ध्यान की अवस्था में बैठे रहे। उनकी समाधि लग गई, और अन्ततोगत्वा एक रात उनकी प्रज्ञा जाग्रत हुई और उनको सम्बोधि प्राप्त हो गया।

यहां दो सत्य अन्तःविष्ठ रूप में प्राप्त होते हैं :

प्रथम तो यह कि देह, मन और आत्मा अर्थात् चेतना के बीच कोई संघर्ष नहीं हो सकता। मानव की प्रकृति की विभिन्न दिशाओं में साम्य वस्तुतः शान्ति के लिए आवश्यक है जबकि इनका परस्पर सामंजस्य पूर्णता के लिए। सिद्धार्थ के जीवन का यह दृष्टान्त स्पष्टतः इस सत्य को प्रकाश में लाता है कि इनमें से किसी भी एक दिशा का दमन आत्मपूर्णता में व्याघात पैदा कर देता है। तथा दूसरा यह कि मनुष्य का आत्मजगत बाह्य जीवन के जगत से बिल्कुल अलग नहीं है। मनुष्य को बाह्य लालसाओं और आन्तरिक गुणों में विमुक्त कर देना मानवीय जीवन की अखंडता को खंडित कर देना है। सत्य भी यही है कि वास्तविकता (रियलिटी) के दो प्रकार, एक अनुभवातीत (लोकोत्तर) तथा

दूसरा अनुभवगम्य (लौकिक) एक दूसरे से अनिष्ट रूप में सम्बद्ध हैं।[6]

अतः बौद्ध धर्म-मत के अनुसार शरीर की अवहेलना नहीं की जा सकती और न ही मानव के शारीरिक पक्ष का उन्मूलन ही किया जा सकता है। ध्यानोपासना के जीवन का लक्ष्य कभी भी इस जगत से पूर्णतः अलग हो जाना नहीं है। ध्यानोपासक को भौतिक पदार्थों को आत्मिक उद्देश्यों के साधन रूप में उपयोग करना है। उसे देह के अधिकारों को अस्वीकार नहीं करना है, बल्कि देह का उपयोग अपनी आत्म-चेतना के संस्कार में करना है। सत्य यह है कि देह वह कच्चा मांस है जिसे आत्मार्थी आत्म-विकास के लिए प्रयोग में लाता है।[9]

लेकिन जहां यह सत्य है, वहीं यह भी सत्य है कि बौद्ध धर्म-संघारित मानव अपने स्वरूप के इसी अर्थात् असीम पक्ष के कैद में जकड़ा सत् नहीं है। वस्तुतः इसका तो स्पष्ट मानना है कि स्वरूप के शारीरिक पक्ष की यथार्थता के बावजूद मानव के अन्दर भौतिकता के स्तर से 'परे' जाने की चेतना विद्यमान है। अपनी सीमित अवस्था से भी 'ऊपर' उठने की शक्ति छिपी है। आवश्यकता केवल इस शक्ति एवं चेतना के बोध अथवा प्रज्ञा की है। यह 'प्रज्ञा' ही उसे उसके स्वरूप के असीम पक्ष का साक्षात्कार कराती है। तथा तब मानव पूर्ण आध्यात्मिक एवं असीम सत् के रूप में सामने आता है। यह असीम मानव मानवीय चेतना से उद्दीप्त है। मानवीय चेतना इस मानव के उद्दीपक हैं, नियोजक एवं आत्म-साक्षात्कार है। इसका जीवन आन्तरिक एवं वाह्य स्वच्छता का पर्याय है। मान-अतीत को पार करता हुआ यह मानव विश्वजनीन चेतना से अनुप्राणित एक सुयोग्य, सूक्ष्मदर्शी, सत्यवान एवं उद्यमी है। यह मानवीयता के सुगन्ध से अमिषिक्त है।

निष्कर्षतः बौद्ध-संकल्पना का मानव ससीम-असीम सत् है। यह क्षर-अक्षर का मिलन है। भौतिक अथवा शारीरिक रूप में यथार्थ होने के बावजूद भी यथार्थ में मूलतः यह आध्यात्मिक प्राणी है तथा प्रकृति के अन्य पक्षों की तुलना में यह उसकी सर्वोपरि विशिर्ष्टता है।

मानव का प्रारब्ध (नियति)

मानव-स्वरूप के इस उद्घाटन से ही मानव के प्रारब्ध के सम्बन्ध में भी एक दृष्टि सर्जित करने में बौद्ध धर्म सफल हुआ है। यह स्पष्ट है कि मानव एक विलक्षण

सत् है उसकी विलक्षणता उसके ससीम-असीम अस्तित्व में निहित है। अपने ससीम अस्तित्व के अधीन मानव एक भौतिक-शारीरिक प्राणी है, तथा ध्यातव्य है कि इस तरह के प्राणी के साथ मृत्यु अनिवार्यसत्य के रूप में संपृक्त है। इसी संपृक्तता के कारण भौतिकवादियों तथा प्रत्यक्षवादियों ने मान लिया कि मृत्यु ही मानव का अन्तिम प्रारब्ध है। क्या बौद्ध धर्म को भी यही मान्य है? निश्चयतः नहीं। मृत्यु की अनिवार्यता से इन्कार नहीं है, इन्कार है तो इसे मानव का अन्तिम प्रारब्ध मानने से। मृत्यु अटल सत्य है, लेकिन यह भी सत्य है कि यह केवल एक लौकिक जीवन का अन्त मात्र है-अस्तित्व का निषेध नहीं। यह जीवऩ की प्रवृत्तियों की समाप्ति नहीं, वरन् एक नयी दिशा में प्रवाहित होने का उदाहरण है। यह तो एक वारगी उन सभी वस्तुओं का सर्वथा त्याग है, जिसे अपना मानकर मानव उसके साथ अपनी गहन आसक्ति जोड़े बैठा है। उल्लेखनीय है कि मानव के अन्तिम प्रारब्ध रूप में मृत्यु की बौद्ध अस्वीकृति की पृष्ठभूमि में इसकी एक 'स्वीकृति' भी महत्वपूर्ण रूप से प्रभावी है, और वह है 'पुनर्जन्म' की वह स्वीकृति जिसके अनुसार चेतना प्रवाह, मृत्योपरांत भी एक नये शरीर में अस्तित्ववान् रहती है। यह 'स्वीकृति' बौद्ध धर्म के लिए अनिवार्य भी था, क्योंकि इसकी दृष्टि में मानव-अस्तित्व का मूल उसकी असीमता है तथा अपनी ससीमता के बीच भी मानव के अन्दर इस असीमता को प्राप्त करने की चेतना वेगवती है। इस क्रम में यह कतई जरुरी नहीं है कि वह अपनी असीमता को एक ही जन्म में प्राप्त कर ले। सत्य यह है कि उसका प्रत्येक उसकी असीमता के पक्ष का एक पड़ाव है, जिन पड़ावों को पार करता हुआ वह अपनी मंजिल की तरफ बढ़ता है। प्रत्येक जन्म उसे अवसर प्रदान करता है कि वह अपनी आत्मनिहित संभावनाओं को व्यक्त करता जाए तथा अपनी मंजिल को प्राप्त कर ले। मानव के आरोहण पथ की यह मंजिल ही, बौद्ध धर्म के अनुसार 'निर्वाण' की संज्ञा से अभिहित उसका अन्तिम प्रारव्ध है। निर्वाण है क्या उत्तर बहुत सहज नहीं है, क्योंकि यह तो उस आध्यात्मिक अनुभवों को प्राप्त करने की अवस्था है जिसमें समस्त स्वार्थपूर्ण लालसाओं का परिशमन हो जाता है, और इसी के साथ प्रत्येक मय एवं संताप का भी। फिर भी उत्तर देने के प्रयास हुए हैं, भले ही असमर्थता का बोध कर पूर्ण सटीक वर्णन के उद्देश्य से नहीं लेकिन निकट तक जाने के उद्देश्य से अवश्य। 'मिलिन्द पञ्हो' में कहा गया है निर्वाण अर्थात् अहंभाव से विहीन एक अनन्त जीवन, जो विश्वास, शान्ति, प्रशान्ति, परम आनन्द, सुख, मृदुता, पवित्रता एवं प्रत्यग्रता से परिपूर्ण है।[8] यह वस्तुतः ज्ञान या बोधि अर्थात् निरपेक्ष ज्ञान-प्रकाश के माध्यम से नवीन आत्मिक सत्ता की प्राप्ति की अवस्था है। 'बुद्ध' ने इसे ही मनुष्य का अन्तिम प्रारव्ध मानते हुए कहा है :

पदे तु यस्मिन् न जरा न मीर् न सजः,
न जन्म नैद परमो न चाश्रयः।
तम् एव मन्ये पुरूषार्धम् उत्तमं
न विद्यते यत्त पुनः पुनः क्रिया।। [9]

"मैं मनुष्य का उच्चतम ध्येय उस पद की प्राप्ति मानता हूं जिसमें न वार्द्धक्य है, न भय, न रोग है, न शोक, न जन्म, न मृत्यु, न चिन्ताएं, और न जिसमें कर्म की पुनः पुनः यात्रा करनी पड़ती है।"

निर्वाण की अवस्था में मानव के बाह्य एवं आन्तरिक समस्त संघर्ष लुप्त हो जाते हैं तथा जो अस्तित्व में आता है-वह है एक सर्वधा नवीन परिप्रेक्ष्य एवं दृष्टिकोण के साथ एक भिन्न मानव। यह मानव एक बिल्कुल भिन्न कोटि का होता है जिसमें जीवन के लिए गुण और नये किस्म की झलक मिलती है। उसका जीवन उतना ही व्यापक हो जाता है जितना कि यह जगत् है क्योंकि उसे इसका बोध रहता है कि एक विश्व चेतना सब मनों, जीवनों और शरीरों में व्यापक है। इस प्रकार की आध्यात्मिकता की अवस्था ही बुद्ध एवं बौद्ध धर्म की दृष्टि में निर्वाण की अवस्था है। यह सर्वधा एक नयी अवस्था है। इस अवस्था में मानव पूर्ण आन्तरिक संगठन के साथ वाह्य जगत् के साथ पूर्ण अभियोजन स्थापित कर पाता है। अब वह सब कुछ में 'एक' को देख पाता है और इस प्रकार उस का जीवन सार्वभौमता का जीवन हो जाता है। यहां उल्लेखनीय है कि अपने प्रारव्ध की प्राप्ति की अवस्था में मानव संसार की क्रिया-कलापों से प्रभावित नहीं होता। वह संसार का परित्याग नहीं करता और न ही संसार का त्याग उसके लिए आवश्यक है, लेकिन संसार के अन्दर रहकर भी उसके अन्दर सांसारिक वस्तुओं के प्रति कोई आसक्ति नहीं होती। वैयक्तिक मुक्ति प्राप्त करना उसकी नियति नहीं है। यह ठीक है कि वैयक्तिक मुक्ति उसका एक लक्ष्य है, लेकिन उसकी यह स्वातिक्रमनीयता इसमें विराम नहीं लेती, वरन् तब उसे सभी की मुक्ति-निर्वाण के लिए क्रियाशील होना पड़ता है। अब यदि इस क्रम में उसका शरीर धारण करना आवश्यक प्रतीत हो, तो बौद्ध मत के अनुसार वह शरीर धारण कर सकता है। अन्तर यहां यह है कि तब उसका शरीर धारण कर्म-नियम के अनुरूप संस्कार-निर्धारित नहीं होता। अब वह मुक्त सत् है, अतः यदि वह शरीर धारण करता भी है तो यह उसकी उन्मुक्तता की अभिव्यक्ति है, स्वतंत्र निर्णय है। स्पष्ट बौद्ध स्वीकृति है कि-मुक्त (निर्वाण प्राप्त) भिन्न मानव उस समय तक विश्व-प्रक्रिया में हिस्सा लेता रहता है जब तक कि वह प्रक्रिया जारी रहती है तथा बार-बार उसमें

जन्म लेता रहता है किन्तु अपने लिए नहीं समग्र की मुक्ति के लिए। 'बोधिसत्व' बौद्ध संकल्पना के इसके आदर्श का साकार प्रतिमान है, जिसका उद्घोष है :

पृथिव्यादीनि भूतानि निःशेषाकाशवासिनाम् ।
सत्वानामप्रमेयाणां यथायोग्यानानेकया ।।
एवमाकाशनिष्ठस्य सत्वघातोर नेकपा ।
भवेयमुणजीव्यो हं यावत्सर्वे न निवृताः ।।[10]

"जिस प्रकार पृथ्वी आदि भूत आकाश संस्थित सत्वों के सुख के परम कारण होते हैं, तद्वत आकाश के नीचे रहने वाले सभी तत्वों का उपजीव्य होकर मैं रहना चाहता हूँ जब तक कि वे निर्वृत न हो लें।"

निश्चयतः मानव का ससीम-असीम स्वरूप तथा उसके प्रारब्ध के रूप में सर्वमुक्ति के आदर्श की परिकल्पना बौद्ध धर्म की मानव-अवधारणा की विलक्षणता है, लेकिन साथ ही इसकी विलक्षणता इसकी दो अन्य स्वीकृतियों के कारण भी है जिनके द्वारा यह अपने अन्तःस्थ में प्रभावी मानवतावादी भावनाओं को तुष्ट करता है। ये दो स्वीकृतियां हैं - प्रथम, मानव निष्ठुर भाग्य के हाथों की कठपुतली नहीं है और न ही उसकी प्रकृति नियत है। उसकी अपनी इच्छाएं हैं और वह पूर्णतः स्वतंत्र हैं। वह संसार में फेंक दिया गया कोई वस्तु नहीं है। उसंके अन्दर सृजन की क्षमता है और यही उसकी स्वतंत्रता का लक्षण है।[11] डा. एस. राधाकृष्णन् ने इसी की पुष्टि में कहा है : "बुद्ध प्रारब्धवादी दृष्टिकोण को स्वीकार नहीं करते। वे यह नहीं कहते कि मनुष्य का अपने भविष्य पर कोई नियंत्रण नहीं है। वह अपने भविष्य का निर्माण कर सकता है, 'अर्हत' हो सकता है।[12] अपने प्रारब्ध को वह स्वयं अपने प्रयास से ही प्राप्त कर सकता है, इसके लिए वह किसी भी अन्य का आग्रही नहीं। बुद्ध ने आत्म विस्मृत मानव को उसकी इसी अन्तःस्थ क्षमता का बोध कराने हेतु बार-बार 'अतोदीपो भव' का उदघोष किया-स्वयं के प्रयास से ऐसा बनो कि आत्मा तुम्हारा दीपक बन जाए-आत्मा ही एकमात्र तुम्हारा आश्रय हो। विधि ही तुम्हारा दीपक एवं एकमात्र आश्रय हो।"[13]

"सचमुच मैं तुमसे कहता हूं हे भिक्षुओं, सारी वस्तुएं नाशवान् हैं, अपने मोक्ष के लिए स्वयं ही निष्ठापूर्वक प्रयत्न करो।"

हंदा दानि, भिक्खवे, आमन्तयामि वो-वयधम्मा संङ्खारा; अप्पमादेन संपादेथ।"

सारांशत: अध्यात्म की चेतना से अनुप्राणित बौद्ध धर्म की मानव-अवधारणा यथार्थ में एक विलक्षण मानवतावदी दृष्टि है, यह यथार्थ में मानव-स्थिति को देखने का एक सर्वथा विशिष्ट ढंग है1 मानव-गरिमा की प्रतिष्ठा इसका लक्ष्य है, और साथ ही है विश्व-कल्याण की भावना के मधुर सुगंध से समस्त मानवता को सुवासित करना।

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आर्थिक तथा सामाजिक अपराध : एक बौद्ध दृष्टि

श्रीमती बोधिश्री शास्त्री *

बुद्धं गच्छामि शरणं यावदा बोधि-मण्डितः,
धर्म मच्छामि शरणं बोधिसत्व गणं तथा "बोधिचर्यावतार"

प्रतिदिन बढ़ती हुई अपराधों की संख्या को देखकर यह लगता है कि समाज इसी गम्भीर प्रश्न से गुजर रहा है। सभी देशों में यही भयानक परिस्थिति चल रही है। किसी व्यक्ति या समाज की सुस्थिति के प्रतिविरोधी किसी भी कार्य को जैसे चोरी-डाका, मार-पीट, घोटाले जमाखोरी, खून-खराबा, वातावरण में प्रदूषण तथा विनाश आदि सब अपराध के रूप में. विग्रह किया जाता है। प्रत्येक वर्ष के आंकड़ें तथा प्रतिदिन के दैनिक पत्र इस बात के पूरे प्रमाण हैं कि अपराध किस कदर बढ़ रहे हैं। पहले महिला अपराधी तथा बाल अपराधियों की संख्या अधिक न थी, परन्तु अब यह संख्या भी दिनों दिन बढ़ती जा रही है। आर्थिक, सामाजिक, मानसिक, जनसंख्या वृद्धि के प्रमुख कारण हैं। तथागत ने अंगुत्तर निकाय में कहा है -

पहस्सर मिदं भिक्खावे चितं तं च खो
आगन्तुगेहि उपक्किलेसेहि उपक्किलिट्ठं (अं.नि.)

अर्थात् हे भिक्षुगण यह चित्त बड़ा पवित्र है। बाहर से आनेवाले मल से अपवित्र हो जाता है। 17 वीं शताब्दी के जोन् लोक् दार्शनिक के मतसे, एक बच्चे का चित्त नए शीशे की तरह होता है, जिस पर उसकी उम्र के साथ-साथ क्लेशों की धूल जम जाती है। परन्तु बौद्ध मतानुसार, बच्चे के इस चित्तरूपी शीशे को क्लिष्ट करनेवाले बीज उसी में समाहित हैं। बचपन में उस दमकते दर्पण पर क्लेशों का आवेश अत्यन्त कम होता है। आयु की वृद्धि तथा बाहिर वातावरण से पोषित वह दिनोंदिन बढ़ता चला जाता है। सत्ति गुम्ब जातक में एक उदाहरण है, जिसमें दो तोते के बच्चों की कहानी है जो एक पहाड़ी पर अपनी माता के साथ रहते थे। तूफान से अलग कर वे पहाड़ी के इधर से उधर फेंक दिए. गए। एक ओर साधु सन्तों का समूह बसता था तथा दूसरी ओर चोर डाकूओं का समूह बसता था। समय बीतने पर एक तोते का बच्चा बड़ा ही अहिंसक

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* आकाशवाणी, नई दिल्ली ।

तथा प्यारा एवं दूसरे तोते का बच्चा हिंसक तथा दुष्ट बना। अंतः भीतरी अन्धकारमय तथा उज्जवल अंशों को बाहरी वातावरण किस तरह विकसित कर सकते हैं, इसका हमें ज्ञान होता है।

बौद्ध मतानुसार कोई भी जन्म से अपराधी या पापी नहीं होता है। सामाजिक परिस्थितियां उसे वैसा बनाती है। 19वीं शताब्दी के बहुत से विद्वान् इस निश्चय पर पहुंचे हैं कि अपराधी में बचपन से ही ये लक्षण मिलते हैं। इटली के वैज्ञानिक सिसारो लोम्बोस के मतानुसार अपराधी जन्म से ही इन लक्ष्णों का उत्तराधिकारी होता है। परन्तु इनका दृष्टिकोण बाद में दूसरे वैज्ञानिकों के मतो से कट गया। अंग्रेजी जातिक वैज्ञानिक चाल्स गोरिं ने तीन हजार अपराधियों के पर्येषण से इस तथ्य को ढूंढ निकाला है कि–यह अपराधी प्रवृत्ति का है–ऐसा सोचने पर मजबूर करने वाली कोई जीव-विवात्मक साधक उनमें प्राप्त न होना। ई.ए. हुटन नामक वैज्ञानिक ने, सत्रह हजार अपराधियों का सूक्ष्म अध्ययन करके, इसी तथ्य को ढूंढ निकाला है। बहुत से वैज्ञानिक तथा विद्वानों का यही मत है कि कोई जीवविवात्मक कारण नहीं बल्कि बाह्य सामाजिक तथा आर्थिक परिस्थितियां ही व्यक्ति को अपराधी या पापी बनाती है। हौलैन्ड के विलियम् ए बोन्गर का भी यही मत है।

तथागत के जीवन काल का अत्यन्त प्रचलित उदाहरण अंगुलिमाल का है। बचपन से अहिंसक के नाम से जाना जानेवाला एक प्यारा बालक, अपने गुरू तथा उनके शिष्यों के द्वेष के कारण अंगुलिमाल एक विख्यात अपराधी बन जाता है। व्यक्तित्व के बाहिर तथा आन्तरिक अभिवृद्धि बाहिर तत्वों पर कितना निर्भर है यह तथागत ने व्यग्ध पज्ज सूत्र में देशना किया। व्यग्ध पज्ज कल्याण मित्रता किसे कहते हैं? जो कुलपुत्र किसी ग्राम में या निगम में निवास करता हो, श्रद्धा, शील, त्याग तथा प्रज्ञासम्पन्न लोगों के साथ रहता हो वह कल्याण मित्रता है।

आनन्द ने जब कहा कि व्यक्ति के आध्यात्मिक उत्थान के आधे हिस्से का हकदार कल्याण मित्रता है तों तथागत ने तुरन्त कहा – *मा देवं आनन्द मा हेवं आनन्द, सकल मेवहिदं आनन्द, ब्रह्मचरियं यदिदं कल्याण मित्रता* (संयुक्त निकाय, कोसल संयुक्त)

"हे आनन्द केवल आधे हिस्से का नहीं बल्कि पूरे आध्यात्मिक अभिवृद्धि का श्रेय कल्याण मित्रों पर है।"

आर्थिक कारण – आर्थिक विषमताएं तथा अर्थ की कमी, अपराध की ओर

मनुष्य को ले जानेवाला एक और प्रमुख कारण है। आहारपानादि, निवास तथा वस्त्राभरणादि मनुष्य की प्रमुख आवश्यकताएं हैं। चोरी, डकैती, लुटमार, आदि आर्थिक कमियों के मूल कारण किए जाते हैं। बौद्ध पुरावृत्त की एक कथा इस विषय में उल्लेखनीय है। एक पति-पत्नी दुरभिक्ष में पीड़ित थे। उन्होंने अपने पुत्र को मारकर अपनी भूख मिटाने की सोची। इस पर बहुत बहस भी किया गया, परन्तु अन्त में यही निश्चय किया गया है कि इस बच्चे को मारकर खाना है। अतः उसे कार्यान्वित किया गया। यह कथा सत्य है अथवा केवल उपमा है। यह जानना विशेष आवश्यक नहीं है। परन्तु यह जानना आवश्यक है कि ऐसा क्यों हुआ सदाचार धर्मों से अधिक, आर्थिक धर्म, साधारण मनुष्य के लिए आवश्यक हो जाता है। आर्थिक कमी-चोरी, डकैती, घूसखोरी, छीना-झपटी, धन के लिए हत्या की वारदातें सुनने को मिलती है।

दीघनिकाय के चक्कवत्ती सीहनाद सुत्र में आर्थिक कमी किस तरह अपराधों की वृद्धि को बढ़ावा देती है, इसका अनुमान लगता है। चक्कवत्ती सीहनाद सूत्र में राजा ने निर्धनता से पीड़ित चोर को धन देकर पुनः चोरी न करने का आदेश दिया। परन्तु सारे निर्धन जब चोरी पर आमादा हो गए, तब राजा को अपनी नीति में परिवर्तन करना पड़ा। उन्होंने चोरी के कारण के उन्मूलन के बजाय चोरों की हत्या करनी शुरू कर दी। तब चोरों ने अपने आपको सुरक्षित रखने के लिए हथियारों को इकट्ठा करना शुरू कर दिया। नाना प्रकार के अपराध तथा सदाचार पतन का कारण तब से उत्पन्न हुआ।

तथागत ने इसी सूत्र में कहा है कि निर्धन को धन न देने से दरिद्रता बढ़ती है। दरिद्रता बढ़ने से चोरी बढ़ती है। चोरी बढ़ने से अस्त्र-शस्त्रों का आविष्कार बढ़ता है। अस्त्रों के बढ़ने से प्राणिघात बढ़ता है। प्राणिघात बढ़ने से झूठ बढ़ता है। झूठ बढ़ने से चुगली बढ़ती है। चुगली बढ़ने से काममिथ्याचार बढ़ता है। उसके बढ़ने से पुरूष एवं खाली वचनों का प्रयोग लोभ तथा द्वेष को जनित करता है। उससे अधर्म की उत्पत्ति होती है जिसमें गुरुजनों, माता-पिता, श्रमण, ब्राह्मण आदि का गौरव न करना आदि आरम्भ होता है।

अपराधों के आभ्यन्तरिक हेतु

बौद्ध दृष्टिकोण केवल बाह्य, सामाजिक तथा आर्थिक विषमता ही अपराध का कारण नहीं मानती है। व्यक्ति का चिन्तन, जीवन में उसकी प्राथमिकता तथा उसका मानसिक उत्थान या पतन, ये सब मानसिकताएँ इसका मूल हेतु है। अकस्मात् क्रोधित हो उठना,

सहनशीलता का अभाव तथा अध्यापन की कमी और भी कारण हैं। अध्यापन का मुख्य परमार्थ एक सुव्यवस्थित अच्छी परम्परा को उत्पन्न करना है। परन्तु अब इसका परमार्थ केवल शिष्यों को रोजगार दिलाने भर की रह गई है। *तथागत ने कहा है* –

"सीलेन अनुपेतस्स–सुतेनत्पो न विज्जति।"
(सीलविमंस जातक)

अर्थात् शील तथा सदाचार से रहित व्यक्ति का शिक्षित होना व्यर्थ है। पंचेन्द्रियों के सुख के लिए केवल रत रहना अपराधों को बढ़ावा देना है। ईर्ष्या–द्वेष, लोभ–लालच, बदले की भावना आदि पाशविक भावनाओं से ऊपर होकर जो कार्य करेगा, वही प्रज्ञ अर्थात् बुद्धिमान कहलाएगा। एक विद्वत् उक्ति यह कहती है:–

"निन्दन्तु नीति निपुणा यदि वा स्तुवन्तु,
लक्ष्मी समाविशतु गच्छतु वा यथेष्ठ।"
अथैव वा मरणमस्तु युगान्तरेवा,
न्यायात् पधात् प्रविचलन्ति पदं न धीरा।"

आजकल जिस वातावरण में हम जीवन व्यतीत कर रहे हैं, नाना प्रकार के चोरी, डकैती, करोड़ों के घोटाले तथा नाना प्रकार के अपराधों को देखकर तथागत के धर्मिष्ट समाज की कल्पना एक स्वप्न सा लगता है। धारयति इति धर्मम्। उपनिषदों, वैज्ञानिकों तथा विद्वानों के गुणों से युक्त धर्मिष्ठ समाज का निर्माण तथागत की कल्पना थी। तथागत ने कुछ आचार धर्म प्रतिपत्तियों का समावेश एक धर्मिष्ट समाज के निर्माण हेतु किया। तदर्थ उन्होंने धर्मचक्र प्रवर्तन सूत्र द्वारा आर्य अष्टांगिक मार्ग, चतुरार्यसत्य, मध्यम प्रतिपदा तथा ब्रह्म विहारों का ज्ञान समाज को दिया। तथागत प्रभु का मुख्य ध्येय निर्वाण था तथा उसके लिए सम्यक् दृष्टि से युक्त, बुद्धि तथा शक्ति से भरपूर चित्तही बोधिप्राप्त कर सकता है। अतः तथागत ने शील, समाधि तथा प्रज्ञा इन तीन भागों में अष्टांगिक मार्ग को बाँट दिया। दश कुशल धर्म तथा दश अकुशल धर्म की देशना की।

सम्यक् मार्ग का अनुसरण करने के लिए तथागत ने चार संग्रह वस्तुओं की देशना की– दान, प्रियवचन, अर्धवर्या तथा समानात्मता। यदि तथागत के दर्शित मार्ग पर चलते हुए गृहस्थ चोरी, जमाखोरी, अपराध तथा खुनखराबे से बचा रहता है तो समाज से आर्थिक, सामाजिक तथा राजनैतिक अपराध अपने आप ही खत्म हो जाएगें।

तथागत ने बहुत कुछ व्यक्तियों पर ही छोड़ दिया है। हमारी दैनिक चर्या में क्या अच्छा है, क्या बुरा है, इसका भेद व्यक्ति को स्वयं करना चाहिए। जैसे कृतज्ञ होना अच्छी बात है। किसी से द्वेष होना बुरी बात है। कोई भी कार्य दूसरों की भलाई के लिए किया गया कुशल कार्य है तथा बुराई के लिए किया गया अकुशल कार्य है।

हमेशा से ही, कोई अपराधी या पापी नहीं होता है। यदि ऐसा होता तो अंगुलिमाल से अरहन्त की उत्पत्ति कैसे होती? “जो सबके लिए अच्छा एवं हितकारक होता है वह सम्यक् होता है- एरिस्टोटल”। जो सबको खुशी देता है वह अच्छा होता है-ऐसा एरिस्टोटल ने कहा।

बौद्ध भिक्षुजनों के लिए निर्धारित दण्ड संहिता अत्यन्त मानुषिक है। धर्म देशना, गणसे बाहर करना, अधिकार तथा सम्पत्ति से वंचित करना, संघ से टि देना, ब्रह्मदण्ड इत्यादि है। बौद्ध विनय में कोई भी भिक्षु के द्वारा किया गया अपराध सदाकालिक नहीं होता है। यदि वह अपने अपराध को स्वीकार करके पुनः योग्य जीवन व्यतीत करता है तो उसे क्षमा कर दिया जाता है और वह पुनः पुण्यवानों का जीवन व्यतीत कर सकता है। भिक्षु अंगुलिमाल से तथागत ने कहा-

यो च पुब्बे पमज्जित्वा पच्छा सो नप्पमज्जति।
सोमं लोकं पभासेति, अब्भा मुत्तो व चन्दिमा।।

जो प्रथम प्रमादी होकर, पश्चात् प्रमाद रहित हो जाता है वह बादल से ढककर निकले चांद की तरह, इस जग को जगमगाता है।

तथागत द्वारा दिखाए गए इसी मार्ग पर चलकर ही व्यक्ति तथा समाज इस जगको आलोकित कर सकेंगे।

“भवतु सब्ब मंगलम्”

मानव को पूर्णता प्रदान करने के लिए बौद्धदर्शन के प्रयत्न

डॉ. नन्द किशोर उपाध्याय *

तर्कशास्त्र (logic) में मनुष्य की जो परिभाषा दी गई है उसमें उसे एक विवेकशील पशु (Man is a rational animal) कहा गया है। भतृहरि ने भी उसे ऐसा ही माना है। भगवान बुद्ध ने मनुष्य की इस पशुता को बहुत ही निकट से देखा है। बुद्धत्व की प्राप्ति के ~~पूर्व उन्हें बोधिसत्व के रूप में कई योनियों में अनेक जन्म लेने पड़े~~। पूर्णता ~~के लिए उन्हें प्रयत्न करने पड़े, क्योंकि पूर्ण पुरुष ही निर्वाण की प्राप्ति में सक्षम~~ हो सकता है। ~~अतः परम कारुणिक बुद्ध ने अधिशील, अधिचित्त एवं अधिप्रज्ञा की शिक्षा~~ द्वारा मनुष्य की पशुता की धूल को एकदम से झाड़ देने का सफल प्रयत्न किया गया है।

~~मनुष्य की शील सम्पन्नता को उसके विकास का प्रथम चरण माना गया~~ है अधिशील शिक्षा के अन्तर्गत उन सभी बातों का समावेश हो जाता है, जो शारीरिक और वाचसिक अभ्यासों के अन्तर्गत आते हैं। शील का अभिप्राय आचरण इसीलिए मन, वचन और कर्म में सामंजस्य उत्पन्न करना शील का उद्देश्य है। 1 लौकिक और लोकोत्तर की दृष्टि से शील के दो भेद बताये गये हैं। सांसारिक लाभ की दृष्टि से जो आचरण किये जाते हैं वे सभी लोकोत्तरशील के अन्तर्गत आते हैं। मिलिन्द प्रश्न नामक ग्रंथ में शील की बड़ी अच्छी व्याख्या की गई है। स्वयं नागसेन का कथन है 'किं लक्खणं भन्ते सीलं ति? पतिट्ठानलक्खणं महाराज सीलं सब्बेसं कुसलानं धम्मानं। इन्द्रिय-बल बोज्झङ्गमग्गङ्ग सतिपट्ठान-सम्मप्पधान-इद्धिपाद झान-विमोक्ख-समाधि-समापत्तीनं सीलं पतिट्ठा, सीले पतिट्ठितस्स सब्बे कुसला धम्मा न परिहायन्ती' ति। 2

मनुष्य जो कुछ करता है, वह किसी नियत से ही करता है। इसे पाश्चात्य नीति-शास्त्र में कार्यस्त्रोत (spring of action) कहा गया है। पालि अभिधर्म में इसे हेतु कहते हैं। ये हेतु छः हैं- तीन अच्छे और तीन बुरे-आत्म त्याग (अलोभ), मैत्री (अद्वेष) और ज्ञान (अमोह) ये तीन अच्छे हेतु हैं। लोभ, द्वेष और मोह-तीन बुरे हेतु हैं।

प्रसिद्ध पाश्चात्य नैतिक शास्त्र विद् मार्टीनो महोदय ने अपने ग्रंथ में कर्मों के

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* हिन्दी व्याख्याता, नव नालन्दा महाविहार, नालन्दा ।

प्रेरकतत्व (spring of action) पर विचार किया है। उनका कहना है कि कुछ कार्यस्त्रोत मनुष्य की जन्मजात और कुछ अर्जित प्रवृतियाँ हैं। ये चार प्रकार के हैं- राग, द्वेष, प्रेम और स्थायीभाव।[3]

मार्टीनों महोदय ने कार्य स्त्रोतों की एक तालिका बनायी है, जो इस प्रकार है-

1. हिंसा, प्रतिशोध और संदेह।
2. आलस्य और विलासिता।
3. आहार और विषयजन्य भूख।
4. सहज चंचलता।
5. लोभ।
6. करुणोपासना।
7. विद्रोह, भय और क्रोध।
8. शक्ति का प्यार और स्वतंत्रता।
9. संस्कृति रमण।
10. मातृत्व, मैत्रीभाव और कृतज्ञता और दया।
11. सहृदयता एवं
12. श्रद्धा।

किन्तु महत्वपूर्ण होते हुए भी ये सिद्धांन्त अधूरे प्रतीत होते हैं।

मनोविश्लेषण पद्धति के जनक डॉ. फ्रायड ने मन के नीचे बालेस्तर-अचेतन मन के अनुसार अमुक व्यक्ति को अमुक प्रवृत्ति का होना बताया है। यह पालि अभिधर्म के अनुरूप है किन्तु जब वे तण्हा (libido) को ही मनुष्य की केन्द्रीय प्रवृत्ति मानते हैं तब एक विरोधाभास सा उत्पन्न हो जाता है।[4] मनुष्य में जो परहित के लिए आत्मत्याग करने की प्रवल प्रेरणा देखी जाती है, वह libido या ID का कोई रूप नहीं हो सकता है। चाहे रस्किन हों या चार्वाक या उपयोगितावादी सभी के सिद्धांत सर्व सम्मत प्रतीत नहीं होते हैं।

किन्तु पालि अभिधर्म, जो एक मनोनैतिकी शास्त्र (Psycho Ethics) हैं, ने शील की वैज्ञानिक और महत्वपूर्ण व्याख्या प्रस्तुत कर मानवता की पूर्णता का मार्ग प्रशस्त किया है। जो चित्त की एकाग्रता और मन की शान्ति में सहायक हों, वही शील है। जिस कर्म

से चित्त में विक्षोभ उत्पन्न हो वह बुरा या अकुशल कर्म है। शील की भित्ति पर हीं सम्पूर्ण बौद्धनैतिकता का महल टिका हुआ है। पालि अभिधर्म बतातां है कि परम एकाग्रचित्त में ही उस प्रज्ञा का उदय होता है जिससे संसार की निःसारता का स्वभाव प्रत्यक्ष होता है। फलतः तृष्णा का प्रहाण हो जाता है और निर्वाण की प्राप्ति होती है। इस संदर्भ में विसुद्धिमार्ग का यह कथन कितना सार्थक और महत्वपूर्ण हो जाता है–

"सीले पतिट्ठाय नरो सपञ्ञो,
चित्तं पञ्ञं च भावयं ।
आतापी निपको भिक्खु,
सो इमं विजटये जटं' ति ॥

अर्थात् शील पर प्रतिष्ठित हो चित्त और प्रज्ञा की शिक्षा को पूर्ण कर कोई प्रज्ञावान पुरुष ही तृष्णा की जाल को काट सकता है। शील के जल से सुवासित ज्ञान ही प्रज्ञा है। यह सम्पूर्ण जीवन के अच्छे कर्मों का प्रतिफल है। पालि-अभिधर्म ने सम्पूर्ण जीवन को निष्ठावान बनाने के लिए अधिशील शिक्षा की अद्भूत कल्पना की है। साधारण गृहस्थों के लिए एवं भिक्षु-भिक्षुणियों के लिए नियम बने हुए हैं। भिक्षुओं के लिए 227 शिक्षापद बने हुए हैं। गृहस्थों के लिए सिंगालोवाद सुत्त में शील की शिक्षा दी गई है। ये मूलभूत पाँच शील तो बड़े ही महत्वपूर्ण हैं। यथा–

1. प्राणातिपात से विरत रहना।
2. चौरकर्म से विरत रहना।
3. मिथ्याकामोपभोग से विरत रहना।
4. मृषा भाषण से विरत रहना।
5. नशीले पदार्थों के सेवन से विरत रहना।

पालि साहित्य में जो अधिशील शिक्षा पर बल दिया गया है उसका अभिप्राय अल्पेच्छता को अधिक से अधिक बढ़ाना है। महेच्छता ही सभी बुराईयों की जड़ है। यही पूंजीवाद की जननी है जिसका मार्क्स ने विरोध किया है। लोभ, मोह, द्वेष और आलस्य के प्रहाण द्वारा ही अल्पेच्छता की प्राप्ति की जा सकती है। मैत्री (अद्वेष), त्यागभाव (अलोभ) एवं ज्ञान (अमोह) के अंश जिस व्यक्ति में जितना ही अधिक होगा उसकी अल्पेच्छता उतनी ही अधिक होगी। ऐसे व्यक्ति त्यागशील, प्रियदर्शी एवं मेधावी होते हैं। यही नहीं पालि अभिधर्म तो बताता है कि जिस व्यक्ति में योगाभ्यास अपने चित्त की एकाग्रता समाधि काटि तक बढ़ा ली है वह मरणोपरान्त ऐसी देवकाटि में जन्म ग्रहण करेगा जहाँ की मनःस्थिति उसी एकाग्रता की कोटि की होगी।

मैगडूगल एवं जैम्सलैंगा सिद्धांतों ने मनोविज्ञान के क्षेत्र में बड़ी क्रान्ति पैदा कर दी है। किन्तु इनका कहना है कि मूलभूत प्रवृतियों (instincts) को बदला नहीं जा सकता अधिचित्त शिक्षा (Psycho Ethics) के लिए एक बहुत बड़ी चुनौती है। अभिधम्म का कहना है कि तब फिर योगाभ्यास और समाधि की क्या आवश्यकता है? लेकिन हम देखते हैं कि चोर और डाकू साधु हो जाता है। यह क्या है? पालि-साहित्य इस बात का आश्वासन देता है कि अपने प्रयत्न से व्यक्ति अपनी प्रतिसन्धि में सुधार कर सकता है। अभिधम्म के 'कम्मदायादो' इसी सत्य की उद्घोषणा करता है। स्वयं भगवान बुद्ध ने कहा है- 'अत्ताहि अत्तनो नाथो' मनुष्य अपना निर्माता स्वयं है। Man is self created में यही भाव सन्निहित है।

शील की शिक्षा से मनुष्य की पशुता के धूल झड़ने लगते हैं, अधिचित्त (Psycho Ethics) की शिक्षा से अपने चित्त, अपने पर पूर्णतः नियंत्रण करना सीख लेता है और समाधि की प्राप्ति द्वारा निर्वाण, परमज्ञान या अधिप्रज्ञा की प्राप्ति कर लेता है। इस तरह पालि अभिधर्म प्रारम्भ से ही मनुष्य को पूर्ण.मानव बनाने के लिए केवल प्रयत्नशील ही नहीं दिखता बल्कि उसे उसकी असली मंजिल तक पहुँचाकर ही दम लेता है। यह अलौकिक और अद्भूत प्राप्ति है।

टिप्पणी

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